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MISCELLANEOUS

WORKS

OF THE LATE

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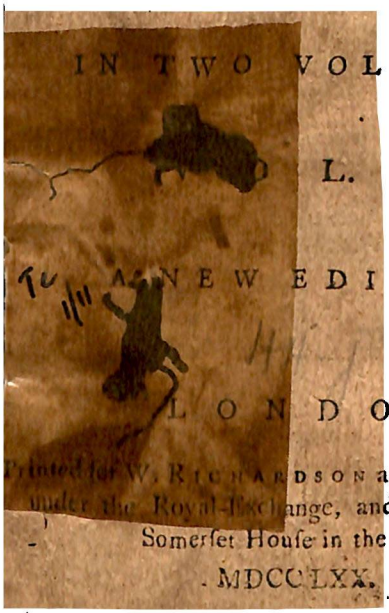
DR. ARBUTHNOT.

With an ACCOUNT of the AUTHOR'S LIFE.



IN TWO VOLUMES.

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ADVERTISEMENT.

THE Contents of these Volumes, and what is inserted in *Swift's* Miscellanies, comprehend all the Pieces of Wit and Humour of this admirable Author.

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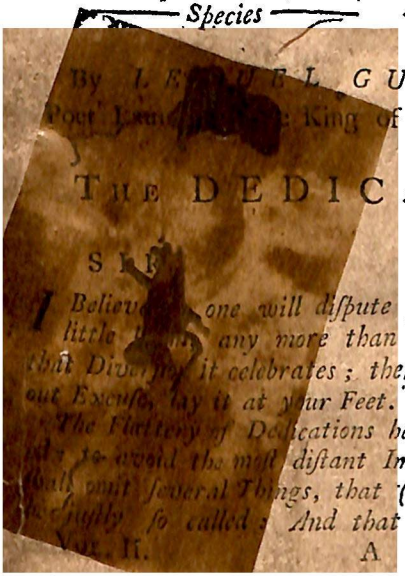
THE MASQUERADE.

A POEM.

INSCRIBED TO

C——T. H——D——G——R.

——*Velut ægri ſomnia, vanæ.*
——*Species* —— Hor. Art. Poet.



By L[illegible] GULLIVER,
Poet Laureat to the King of LILLIPUT.

THE DEDICATION.

SIR,

I Believe no one will diſpute your Right to this little Piece, any more than your preſiding over that Diverſion it celebrates; therefore I ſhall, without Excuſe, lay it at your Feet.

The Flattery of Dedications has been often explod-ed: To avoid the moſt diſtant Imputation of which I muſt quit ſeveral Things, that (perhaps) might not juſtly ſo called: And that the more readily, ſince

ſince your Merit is ſo well known, it would be only publiſhing what is in every one's Mouth.

I cannot, however, help congratulating you on that Gift of Nature, by which you ſeem ſo adapted to the Poſt you enjoy. I mean that natural Maſque, which is too viſible a Perfection to be here inſiſted on —— and, I am ſure, never fails of making an Impreſſion on the moſt indifferent Beholder.

Another Gift of Nature, which you ſeem to enjoy in no ſmall Degree, is that modeſt Confidence ſupporting you in every Act of your Life. Certainly, a great Bleſſing! For I always have obſerved, that Braſs in the Forehead draws Gold into the Pocket.

As for what Mankind calls Virtues, I ſhall not compliment you on them: Since you are ſo wiſe to keep them ſecret from the World, far be it from me to publiſh them; eſpecially ſince they are Things which lie out of the Way of your Calling.

Here I beg Leave to contradict two ſcandalous Aſperſions which have been ſpread againſt you.

First, *That you are a B——d.*

Secondly, *A Conjurer.*

Whoever has ſeen you at [illegible] believe the firſt —— and [illegible] Inſtances at White's, *that you [illegible]*

But what ſignifies attempting [illegible] no Confutation? —— Beſides, you have ſo great a Soul, that you deſpiſe all Scandal —— and live in the World with the ſame Indifference that People have at a Maſquerade where they are not known.

Smile then (if you can ſmile) on [illegible] endeavours, and this little Poem, with Candour [illegible] which the Author deſires no more Gratuity than a Ticket for your next Ball, and is, S[illegible]

Your moſt Obedient,
Humble Servant,
Lemuel Gulliver.

From my Garret
in *Grub-Street.*

THE MASQUERADE, &c.

SOME call *Curioſity* an Evil,
And ſay, 'twas that by which the Devil
With *Eve* ſucceeded, in his Suit,
To taſte the dear forbidden Fruit.
Others, (allowing this) yet wou'd
Prove it has done leſs Harm than Good.
To this (ſay They) whate'er we know
In Arts or Sciences, we owe.
To this, how juſtly are attributed
What *W—ſt—n*, *H—l—y*, have exhibited!
From this, we borrow Hopes of greater
Diſcoveries of Madam *Nature*:
Hence, is our Expectation gain'd,
To ſee the *Longitude* explain'd.
'Tis this, which [illegible] the Chymiſt on
To ſearch th[illegible]-natur'd Stone,
Which the Philoſophers have told,
When found, turns all Things into Gold,
But being hunted, and not caught,
Oh! ſad Reverſe! turns Gold to nought.
Britain [illegible] ce her Knowledge brag
Of *Lilliput* [illegible] *Brobdingnag*:
This Paſ[illegible]clated that Voyage,
Which will be parallel'd in no Age.
'Twas this which furl'd my ſwelling Sails,
And bid me truſt uncertain Gales;
Gave me thro' unknown Seas a Lift,
And, ſpight of Dangers, made me *Swift*.

'Tis this, which ſends the *Britiſh* Fair
To ſee *Italians* dance in Air.
This crowds alike the Repr'ſentation
Of *Lun*'s and *Bullen*'s Coronation.
By this embolden'd, tim'rous Maids
Adventure to the Maſquerades;
And, to confeſs the Truth, 'twas this,
Which ſent me there, as well as Miſs.
Now, for the Benefit of thoſe,
Whoſe Curioſity oppoſe,
Or Parents ſtrict, or jealous Spouſes,
(Rogues! who make Priſons of their Houſes,)
The Sequel all its Joys unravels,
Plain as th' Adventures in my Travels.

The Criticks wou'd be apt to bark,
Was I to leave them in the Dark
As to my Dreſs——Faith! I appear'd
In the ſtrange Habit of a Bard.
My ſhabby Coat you might have known
To have been black——tho' now 'twas brown.
My Breeches (old Tradition ſays)
Were new in Queen *Eliza*'s Days;
And to inforce our Faith, [illegible]
They ne'er were worn [illegible]old.
My Goat-ſkin-aping Wig (I've heard)
Was made of *Hudibras*'s Beard;
Its Hairs in Quantity and Hue
Declare its Ped'gree to be true.
The Laurel did my Temples grace,
As did a Maſque my uglier Face.
Thus when equipp'd, I call'd a Chair,
Go, to th' *Hay-Market* Theatre.
O Muſe, ſome Simile indite,
To ſhew the Oddneſs of the Sight.
As in a Madman's frantick Skull,
When pale-fac'd *Luna* is at full,

In wild Confuſion huddled lies
A Heap of Incoherencies;
So here, in one Confuſion hurl'd,
Seem all the Nations of the World:
Cardinals, Quakers, Judges dance;
Grim *Turks* are coy, and Nuns advance.
Grave Churchmen here at Hazard play,
Cinque-ace ten Pound——done, Quatre-tray.
Known Prudes there Libertines we find,
Who maſque the Face, t' unmaſque the Mind.
Here, Running-Footmen guzzle Tea;
There, Milkmaids Flaſks of *Burgundy*.
I ſaw two Shepherdeſſes dr—nk,
And heard a Friar call'd a P—nk.
Loſt in Amazement, as I ſtood,
A Lady in a Velvet Hood,
(Her Mein *St. James*'s ſeem'd t' explain,
But her Aſſurance——— *Drury-Lane*,
Not *Hercules* was ever bolder)
Came up and ſlapp'd me on the Shoulder.
Why how now, Poet! Pray, how fare
Our Friends who feed on *Grubſtreet* Air?
For, be aſſur'd, we all ſhall dub
Thy Lath a Terror with Name of *Scrub*.
No Man of any Fathion wou'd
Appear a Poet in a Crowd.
A Poet in this Age we ſhun,
With as much Terror as a Dun:
Both are receiv'd with equal Sorrow,
Who will be paid, and who wou'd borrow.
And tho' you never ſpeak——we ſpy
The craving Beggar in your Eye.
For Poverty rules all your Hoſt,
The Sin againſt the———
Madam, to underſtand we're giv'n
That Poverty's the Road to Heav'n.

Why ay (ſays ſhe) ſo Churchmen ſay,
But ſtill they chuſe the other Way.
Well, Madam (if it will allure you)
I am no Poet, I aſſure you.
Tho' in this Garb——I'm, in Reality,
A young, ſmart, dapper Man of Quality.
No Laurels——but a ſmart *Toupee*,
In Drawing-Rooms, diſtinguiſh me.
I often friſk it to the Play,
To *Norfolk*'s, *Kemp*'s, and *Strafford*'s Day.
An Opera I never miſs:
To ſhew my Teeth——I ſometimes hiſs.
I'm ſeen where-e'er the Ladies flock;
My Converſation's——*What's a Clock?*
Then of the Weather I complain;
No Matter whether Wind or Rain,
Or hot or cold: For in a Breath,
I'm ſometimes ſcorch'd, and froze to Death.
Rain has been often the Creation
Of a dry frozen Converſation.
No Wind e'er rages——but it blows
In Sympathetick Mouths of Beaus.
Enough! (the Lady cry'd) I ſee
You are, indeed, the Man for me:
For all our wiſer Part deſpiſe
Thoſe little apiſh Butterflies;
And if the Breed ben't quickly mended,
Your Empire ſhortly will be ended:
Breeches our brawny Thighs ſhall grace,
(Another *Amazonian* Race.)
For when Men Women turn——why then
May Women not be chang'd to Men?
But come, we'll take a Turn, and try
What Myſteries we can deſcry.
Hold, Madam, pray what hideous Figure
Advances? Sir, that's C——t *H—d—g—r*.

How

How cou'd it come into his Gizard
T' invent ſo horrible a Vizard?
How cou'd it, Sir! (ſays ſhe) I'll tell you:
It came into his Mother's Belly;
For you muſt know, that horrid Phyz is
(Puris naturalibus) his Viſage.
Monſtrous! that human Nature can
Have form'd ſo ſtrange Burleſque a Man.
Why, Sir, (ſays ſhe) there are who doubt
That Nature's ſelf ne'er made it out:
For there's a little Script which reſteth
Of an old Regiſter, atteſteth,
That *Amadis* being convey'd,
By Magick, to th' infernal Shade;
By Magick there begot, upon
The fair *Tyſiphone*, a Son:
And that, as *Mulciber* was driv'n
Headlong for's Uglineſs from Heav'n;
So, for his Uglineſs more fell,
Was *H—d—g—r* toſs'd out of Hell;
And, in Return, by *Satan* made
Firſt Miniſter of 's Maſquerade.
Now this his juſt Preferment bears,
'Mongſt Wits, the Name of *Kick-up-Stairs*.
Madam, ſays I, I am inclin'd
(Tho' of no ſuperſtitious Mind)
To think, ſome Magick-Art is us'd,
By which our Senſes are abus'd:
For what can here this Crowd purſue,
Where they all Nothing have to do?
Nothing! why ſee at yonder Side-board
What Sweet-meats Miſs does in her Hide hoard;
A little farther take your Eye,
And ſee how faſt the Glaſſes fly.
Again ſurvey the Inner-Room,
There trembling Gameſters wait their Doom.

Here, the gay Dance the Fair employs,
There, *Damon* ſues forbidden Joys,
Whilſt *Sylvia*, liſtening to his Pray'r,
Gives him no Reaſon to deſpair.
See, where poor *Doris* tries t' aſſwage
The haughty *Laura*'s fiery Rage;
Who caught him with a Rival Miſtreſs,
(The ſad Occaſion of her Diſtreſs).
For drinking, gaming, dancing——and
Contriving to———You underſtand——
(What well-bred Spouſes muſt connive at)
Are the chief Bus'neſſes they drive at.
Some, indeed, hither ſends Good-nature,
To vent their o'er-grown Wit in Satyr:
Some ſpend their Time in Repartee;
Others (rare Wits!) in Ribaldry:
Whilſt others rally all they ſee,
With that ſmart Phraſe——*Do you know me?*
Below Stairs, hungry Whores are picking
The Bones of Wild-fowl, and of Chicken;
And into Pocket ſome convey
Proviſions for another Day;
Preparing thus for future Wants,
They've both the Sting and Care of Ants.
But ſee *Loretto* comes, that Common——
Madam, how from another Woman
Do you a Strumpet maſqu'd diſtinguiſh?
Becauſe that Thing which we, in *Engliſh*,
Do Virtue call, is always took
To hold its Station in the Look.
Poet, quoth ſhe, (firſt having ſhaken
Her Sides with Laughter) you're miſtaken.
Your Brother Bards have often ſung,
That Virtue's ſeated in the Tongue:
With you, nor them, can I agree;
For Virtue's unconfin'd and free;

Is neither ſeated here nor there,
A perfect Shadow, light as Air,
It rambles looſely every where.
In Miſs's Heart, at Ten, it lies;
At Twenty, mounts into her Eyes;
Till Forty, how it does diſpoſe
Of its dear ſelf, no Mortal knows.
The Tongue is then its certain Station,
And thence it guards the Reputation.
Again (ſays ſhe) ſome others aſk,
They'll tell you Virtue is a Maſque:
But it wou'd look extremely queer
In any one, to wear it here.
Madam, ſays I, methinks you ramble;
What need we this your long Preamble?
Well then, as in the different Ages,
So Virtue in the different Stages
Of Female Life its Station alters:
It in the Widow's Jointure ſhelters;
In Wives, 'tis not ſo plain where laid;
But in the Virgin's Maidenhead.
A Maidenhead now never dies,
Till, like true *Phœnix*, it ſupplies
Its Loſs by leaving us another;
For ſhe's a Maid who is no Mother.
And ſhe may be—we ſee in Life,
A Mother, who is not a Wife.
Now 'tis this Caſe, which in the Trumpet
Of Fame, diſtinguiſhes a Strumpet:
This, having been *Loretta*'s Fate,
Did to the World her Loſs relate.
So poor *Caliſtho* it befel,
With ſecret Injuries to ſwell;
But had *Diana* through her Clan
(To try how far th' Infection ran)
Forc'd all her Followers to Trial
Of Chaſtity, by *Ordeal*;

Who knows (tho' it had rag'd no higher)
What pretty Feet had ſwell'd by Fire?
But ſee that Knot of Shepherdeſſes,
And Shepherds—well—they're pretty Dreſſes.
Such the *Arcadian* Shepherds wear,
When Love alone could charm the Fair:
Such the *Arcadian* Nymphs, when Love
Beauty alone in Men cou'd move.
How happy did they ſport away,
In fragrant Bow'rs, the ſcorching Day;
Or, to the *Nightingale*'s ſoft Tune,
Danc'd by the Luſtre of the Moon!
Beauteous the Nymphs, the Swains ſincere,
They knew no Jealouſy, no Fear:
Together flock'd, like Turtle-Doves,
All conſtant to their plighted Loves.
How different is now their Fate!
Both equally conſpire to cheat.
Florus, with lying *Billet-doux*
The charming *Roſalind* purſues;
Follows her to the Play—to Court,
Where-ever the *Beau-Monde* reſort.
Some half a Year he's made that Tool,
The wiſe yclepe a Woman's Fool:
At laſt the pitying Fair relents,
And to his utmoſt Wiſh conſents.
No ſooner is the Nymph enjoy'd,
Than *Florus*, fickle Youth, is cloy'd.
He leaves her for another Toaſt;
She laughs and crys—Pray—who has loſt?
Madam, ſaid I; a Simile
Of mine will with your Tale agree.
So have I ſeen two Gameſters meet,
(Both ignorant that both wou'd cheat)
Throw Half an Hour of Life away,
Cheating by Turns in fruitleſs Play.

At laſt each other's Tricks diſcover,
And wiſely give their throwing over:
At one another laugh, as Fools,
And run away to ſeek new Culls.
Poet, your Simile is juſt.
But what comes here? quoth I——A C
I hope the Phantom does not ſcare you
O no, ſays ſhe: But ſee what's near y
O hideous! what a dreadful Face!
Worſe than the Maſter's of the Place
Has Nature been ſo very ſparing
Of Uglineſs, to th' Age we are in,
That our Deformity by Nature
Art muſt contrive to render greater?
Quoth ſhe, for different Reaſons here,
In different Maſques, we all appear.
Some ugly Vizards are deſign'd
To raiſe Ideas in the Mind;
Which may, like Foils, conſpire to g
The leſſer Horrors of the Face.
Others in beauteous Maſques delight,
To be thought *Belles* for Half a Nigh
As proud of this ſhort Transformation,
As Juſtice *D——k* at C—r—n—t—n.
For know, (tho' 'tis by few believ'd)
Muſt go away from hence deceiv'd:
Error, (ſtrange Goddeſs!) ruleth here,
And from her Caſtle in the Air,
Carefully watches o'er our Motions,
Receives our Off'rings and Devotions.
Behold, aloft, the Goddeſs ſit,
In her Appearance a Coquette;
Six *Beaus*, as many *Belles*, are ſhown
On Right and Left-hand of her Throne.
See *Venus*, *Bacchus*, *Fortune* there;
So, at this Diſtance, they appear:
But all are Pictures, view them near.

The Goddeſs theſe, with ſubtle Art,
Has plac'd to captivate each Heart.
For whilſt you with a vain Entreaty,
Attack the Favourite painted Deity,
You fall into an unſeen Net;
(By *Error* on that Purpoſe ſet).
Thus caught, you are oblig'd to wander
Through a myſterious wild *Meander:*
Wearied, at laſt you find the Door,
Then hey to Wine, or Wife, or W——e,
Of theſe, no Matter which, a Doſe
Your Senſes does in Sleep compoſe;
Waking, all your Adventures ſeem
An idle, trifling, feveriſh Dream.
This Fate, indeed, does not befal
(Tho' much the greater Numbers) all:
For ſome o'er-leap with nimble Feet;
Others, with ſtronger, break the Net:
Then kneeling at the favourite Shrine,
They make the Deity benign.
Now that a G—d may be entreated,
By Prayers to Images related;
'Twill not be credited by ſome
In *England*, but by all at *Rome*.
Thus *Fortune* ſends the Gameſters Luck,
Venus her Votary a ——
—Miſtreſs——Oh! Criticks, ſpare the Crime,
Of one who cou'd not find a Rhyme.
Bacchus, that jolly Power Divine,
To his Petitioner ſends Wine.
The lucky Gameſter, when Repoſe
No longer will his Eye-lids cloſe,
With Triumph feels his loaded Breeches,
That bend beneath the weighty Riches.
The happy Lover, when he wakes,
And a Survey of *Celia* takes,

As

As ſleeping by his Side ſhe lies,
Kiſſes, in Ecſtaſy, her Eyes,
Her Lips, her Breaſt; devours her Charms,
And dies in Raptures in her Arms.
The honeſt Sot, diſdaining Reſt,
Finds Joy imperial in his Breaſt;
As great an Emperor as any
In *Bedlam*, *Ruſſia*, or *Germany*.
But tho' each Godſhip kindly grants
To ſome Petitioners their Wants,
Each does refuſe (I know not why)
With ſome Petitions to comply;
And oft requites a hearty Prayer
(Inſtead of Joys) with Woes and Care:
For view the young unſeaſon'd Drinker,
Oh Lord! methinks I ſmell him ſtink here;
Welt'ring, he in his *Pig-ſty* lies,
And curſes all Debaucheries.
The undone Gameſter wakes, and tears,
From his ill-fated Head, his Hairs.
The Lover, who has now *poſſeſs'd*,
From unknown *Flora*, his *Requeſt*;
(Who with a pretty, modeſt Grace,
Diſcover'd all Things but her Face)
Pulls off her Maſque in am'rous Fury,
And finds a gentle Nymph of *Drury*,
Curſes his Luſt——laments his Fate,
And kicks her out of Bed too late.
From different Springs, of equal Pain,
The Gameſter and Gallant complain;
The Gameſter mourns his loſing Lot,
The Lover fears—that he has got——
Theſe are the Scenes—wherein engage
The Numbers now upon this Stage.
Theſe are the different Ends, which all
In different Degrees befal.

Now

Now I'll diſcover who I am:
A Muſe——*Calliope* my Name.
I ſtood ſurpriz'd, whilſt from my Sight
She vaniſh'd, in a ſudden Flight.

Harmony in an Uproar:

A Letter to Frederick Handel, *Eſq*; *Maſter of the Opera Houſe in the* Hay-Market, *from* Hurlothrumbo Johnſon, *Eſq*; *Compoſer Extraordinary to all the Theatres in* Great-Britain, *excepting that of the* HAY-MARKET.

In which the Rights and Merits of both O——S are properly conſider'd.

——Neq; ut me miretur turba, laboro,
Contentus paucis Auditoribus;——
——Nec pluribus impar.——

Wonderful SIR!

THE mounting Flames of my Ambition having long aſpired to the Honour of holding a ſmall Converſation with you; but being ſenſible of the almoſt inſuperable Difficulty of getting at you, I bethought me, a Paper Kite might beſt reach you, and ſoar to your Apartment, though ſeated in the higheſt Clouds; for all the World knows, I can top you, fly as high as you will.

But all preliminary Compliments, and introductory Paragraphs laid aſide, let us fall to Buſineſs

——You

——You muſt know then, Sir, that I have been told, and made to underſtand by your Betters, Sir, that of late you have been damn'd *Inſolent*, *Audacious*, *Impudent*, and *Saucy*, and a thouſand Things elſe, Sir, (that don't become you) worſe than all that——

Do you ſee, Sir,——as to Particulars, we ſcorn to deſcend to Particulars;——for they are look'd upon as great Secrets;——for your Enemies are very wiſe, damn'd cunning, and cloſe; confounded cloſe ſome of them, and terrible Head-pieces, i'faith; as you will find to your Coſts before this Seaſon is expir'd, though at the Expence of Half their Eſtates.

Now, Sir,——you muſt know I make a formal Demand to you in the Name of all the Muſes and Mortals devoted to thoſe divine Sublimities; Why this Diſcord? Why theſe ſtupendous Alarms in the Affairs of Harmony? Why has Muſick made ſo confounded a Noiſe, that the Great Guns upon the *Rhine*, and in *Italy*, affect not our Ears, deafened with an eternal Squawl or Chatter about Operas?

Laſt Night! O Gods, and Men! it was laſt Night! Was I awake? or did ſome infernal Phantom diſturb my Brain, juſt lull'd to Reſt? Methought a Voice pierc'd to the Marrow of my Back-Bone, and cry'd, *Ariſe, Muſick is at her laſt Gaſp!*——I, ſtarting from my flocky Couch, replied, *How! O Heaven! Muſick a dying——then die Angels, and Mortals!* That Sound rouſed all my Faculties to a divine Energy, and made every Artery a *Hercules*; at once tranſporting me to the Twenty-fifth empyreal Region of the blue-mantled Sky; a thouſand Years Journey further than *Mahomet* ever flew on his Prophet-bearing Aſs.

But

But hush, my Soul, and be yourſelf again; calmly deſcend to Earth, and deign to converſe with its moving Clods: And firſt for thee, thou delightful muſical Machine. Why haſt thou dar'd to rouſe the roaring Lions and wily Foxes of the *Britiſh* Nation; who, but for Pity, could tear thy very Being to Atoms in the hundredth Part of an Allegro Minnum; make Crotchets of thy Body, and Semiquavers of thy Soul; and with the powerful Breath of their Noſtrils blow thy Exiſtence beneath the loweſt Hell.

Go then, thou miſtaken Mortal, proſtrate thy ſelf before theſe *Grand Signiors*; yield to their moſt unreaſonable Demands; let them ſpurn and buffet thee: Talk not fooliſhly of Merit, Juſtice, or Honour, and they may prove ſo gracious, as to let thee live and ſtarve; elſe thy Deſtruction's ſworn; thy Foes are as merciful as wiſe, and will not leave thee worth a Groat; the Mightineſs and Wiſdom of Man have vow'd it.

You now perceive, that, like the *Pythian* Prieſteſs, I have been inſpired at my lower Vent-hole, and have uttered myſterious Truths, Oracles, and Wonders; which occaſioned my breaking out into the following Rapture in the *Shakeſpearian* or *Hurlothrumbian* Stile.

O Heav'n-born Harmony! thou Daughter ſure of Hell!
Thou tuneful Diſcord!—beauteous Ugline ſs!
Why doſt thou charm us into Madneſs thus?
That blindly groping round the darkned Globe,
We knew not Day from Night, or if we live:
O ſave us from ourſelves; make poor Men rich;
Let great Men ſay, what 'tis they would be at?
Or touch their Heads, and tell 'em what they want.

Then

Then having eat Two Pounds of Beef-Steak, and drank Four Quarts of Mild and Stale, my Fury, Prophetic and Poetic, gently ſubſided into a proper Temper for a Judge, obſtinate and drowſy; upon which I determined, that it was a Duty incumbent upon me, if poſſible, to make this Hurly-Burly up; but being convinced that it is impoſſible for a Majority, eſpecially of the *Majores*, to err, and that a ſingle *Minor* muſt be very *impar* to ſuch a *many-headed Pluribus*, I am humbly of the Opinion, before I hear you, that you are certainly in the wrong: But to ſhew my Impartiality, ſince I am declared Umpire in this weighty Cauſe, I ſolemnly cite you before my Tribunal; where, as my Couſin *Rowley Powley* very wittily obſerves,

Major rerum naſcitur ordo.

But I believe my wife Relation was ſo buſy in burleſquing *Milton*, that he miſtook the Quotation, and ſhould have rather inſerted that Line of the Two hundredth Book of *Pliny's Natural Hiſtory*, where, talking of the Difference of the Muſical Notes of Birds and Beaſts, he ſays,

Major ferarum aſinus naſcitur turdo.

Which, in a modern Tranſlation, is as much as to ſay, that the Braying of an Aſs makes a greater Noiſe than the Whiſtling of a Thruſh.

But ſince you are called upon in this ſolemn Manner, before an unbiaſs'd Judge, and the moſt honourable, impartial, numerous Grand Jury that ever appeared upon any Trial, I hope you will behave like a Gentleman; own yourſelf guilty at once, and ſave us a great deal of Time and Trouble. But before you proceed to your Defence, conſider who you

you have to do with; think of that, Sir, and tremble. Know, Mortal, that there are leagued againſt you as many *bl——e*, *g——n* and *r——d R——ns*, as would ſerve to hang up you, your Singers, and your whole *Orcheſtre*, like ſo many dead Moles upon a Hedge-Row: Mighty Men, and wiſe Men; ſome of them wiſe enough to be Juſtices of the Peace. Will not all this frighten you?—— Are you in your right Wits? Rat me, if I don't think you in as bad a Situation, as if a Whirlwind, and an Earthquake, and a fiery Torrent from Mount *Ætna*, and as if ——— but I muſt defer my Similes till next Page.——

Well, Sir!—you need not give yourſelf much Pains about your Defence, I know all your Arguments before I hear them:—— I am ſenſible you would have it believed in your Favour, *that you are no way to blame in the Whole of this Affair; but that when* S——no *had declared he would leave* England, *you thought yourſelf obliged in Honour to proceed with your Contract, and provide for yourſelf elſewhere; that as for* C——oni, *you had no Thoughts of her, no Hopes of her, nor no Want of her,* S——da *being in all Reſpects infinitely ſuperior in any Excellency required for a Stage; as for Singers in the under Parts, you had provided the beſt Set we ever had yet; tho' baſely deſerted by* Mon——na, *after having ſigned a formal Contract to ſerve you the Whole of this Seaſon; which you might ſtill force him to do, were you not more afraid of* Weſtminſter-Hall, *than ten thouſand* D——rs, *or ten thouſand* D———ls. —— I know, you'll ſay, *that as you were obliged to carry on Operas this Winter, you imagined you might be at Liberty to proceed in the Affair in that Manner which would prove moſt to the Satisfaction of the unprejudiced Part of the Nobility and Gentry, and your own Intereſt and Honour.* I know you'll ſay,

ſay, *it was impoſſible for you to comply with the unreaſonable and ſavage Propoſals made to you; by which you were to give up all Contracts, Promiſes, nay, riſque your Fortune, to gratify fantaſtical Whims and unjuſt Piques.* I know you'll ſay, *th t if you were miſled, or have judged wrong at any Time in raiſing the Price of your Tickets, that ye were ſufficiently puniſhed, without carrying the Reſentment, ariſing thereupon, to ſuch a Length.* I know you'll ſay, *conſidering that Entertainment in any Light, it better merited ſo extravagant a Price, than any other Entertainment ever yet exhibited to this Nation, not excepting the moſt celebrated of the* Bear-Garden. —I know, you'll ſay, *that if*———

Z——nds, Sir, hold——a little Reſpite I beg of you——oh! oh!——you run on at ſuch a Rate, I'm quite out of Breath——following——and can't come up to you——but before you proceed——let me anſwer this Troop of Aſſertions——one by one——or let me ſee——to ſave the Publick ſome Time and Fatigue in canvaſſing Arguments on both Sides, I had better do it by the Lump: Therefore I do here ſolemnly declare upon the Honour of an Eſquire, and the Word of a Gentleman, that all you aſſert is falſe——utterly falſe, damnably falſe; and that you're an impudent Liar, and a Scoundrel, and a Raſcal; and ſo G——d confound you, and rot you and yours to all Eternity, and ten Times worſe than all that; and if this Anſwer is not ſufficient to convince you, and all the reaſonable Part of this Town, that you're poſitively in the Wrong, I have no more to ſay; for nothing can be more plain on my Side.

In the ſame Manner argue your Partizans at the Chocolate and Coffee-Houſes.——Says a very fine Gentleman to me t'other Day (whom Car——in I ſuppoſe has catched by the Ears)——

Sa

So Mr. Hurlothrumbo, *I hear you are a great Stickler for the Opera at* Lincoln's Inn Fields; *a pretty Set of Singers, truly! and, for Compoſers, you outdo the World!*——*Don't you think,* ſays he, *at this Time of Life,* Seneſino *could twang a Prayer finely through the Noſe in Petticoats at a Conventicle? Hah!*——*or what think you,* ſays he, *of* Signiora Ce——ſti *ſnuffling a Hymn there in Concert; or Madam* B——lli, *with her unmeaning Voice, with as little Force in it as a Pair of Smith's Bellows with Twenty Holes in the Sides: Your Baſs, indeed, makes a humming Noiſe, and could roar to ſome Purpoſe, if he had Songs proper for him; as for your* Signiora Fag——tto, *ſhe indeed may with her Maſter be ſent home to School again: and by the Time ſhe is Fourſcore, ſhe'll prove a vaſt Addition to a Boneſire, or make a fine* Duenna *in a* Spaniſh *Opera.*

Humph! ſays he, *your Compoſers too have behaved notably truly;*——*your* Porpoiſe, ſays he, *may roll and rumble about as he pleaſes, and prelude to a Storm of his own raiſing; but you ſhould let him know, that a bad Imitation always wants the Air and Spirit of an Original, and that there is a wide Difference betwixt full Harmony and making a Noiſe.*——*I know,* ſays he, *your Expectations are very high, from the Performance of the King of* Arragon; *but that* Trolly Colly *Compoſer,* ſays he, *a ſtupid* Cantata-Thrummer, *muſt make a mighty poor Figure in an Opera; tho' he was ſo nice laſt Winter, that he would not allow that* Handel *could compoſe, or* Seneſino *Sing: What Art he has uſed to produce him now as the firſt Voice in* Europe, *I can't imagine, but you muſt not depend upon his Majeſty too far,* ſays he, *for to my Knowledge he has been engaged by a formal Deputation from the General Aſſembly of* North-Britain,

Britain, *to new-ſet their* Scotch *Pſalms, and be Clerk to the High Kirk in* Edinburgh, *with a Salary of One hundred Pound* Scots *per* Ann. Not able longer to bear the taunting Reproaches of this foul-mouth'd Monkey-tail'd Railer, in a Fury I roſe from my Seat, whip'd my Hand at once to my —— Pocket, threw Two Pence on the Bar; looked over my Shoulder at him, as the Devil did over *Lincoln's Inn Fields*, and then in a Paſſion withdrew.

But theſe Tranſactions without Doors are not to be regarded, nor ſhall they ſave your Bacon: Therefore proceed we now without more Delay to your Trial.——— *Cryer* ———*O yes!* ———*O yes!*——&c.

This is to give Notice, to all Directors of Operas, Maſters of Play-houſes, Patentees with Patents, or without, Compoſers, Performers, or other Maſters that neither compoſe nor perform, all Dancing-maſters, Exhibiters of Puppet-ſhews, Preſidents of Bear-gardens, Rope-dancers, but particularly all Judges of Muſick, and others—That they now appear and produce their ſeveral Complaints againſt the Priſoner at the Bar, in order to bring him to ſpeedy Juſtice.

Court. Frederick Handel, Hold up your Hand. Know, you are here brought to anſwer to the ſeveral following high Crimes and Miſdemeanors committed upon the Wills and Underſtandings, and againſt the Peace of our Sovereign Lord the Mobility of *Great-Britain*, particularly this Metropolis; to which you ſhall make true and faithful Anſwer—So help you Muſick—Swear him upon the Two Operas of *Ariadne, alias* the *Cuckoo* and the *Nightingale*.

Impriſ. You are charged with having bewitched us for the Space of twenty Years paſt; nor

nor do we know where your Inchantments will end, if a timely Stop is not put to them; they threatening us with an entire Deſtruction of Liberty, and an abſolute Tyranny in your Perſon over the whole Territories of the *Hay-Market.*

Secondly, You have moſt inſolently dared to give us good Muſick and ſound Harmony, when we wanted and deſired bad; to the great Encouragement of your Operas, and the Ruin of our good Allies and Confederates, the Profeſſors of bad Muſick.

Thirdly, —— You have moſt feloniouſly and arrogantly aſſumed to yourſelf an uncontrolled Property of pleaſing us, whether we would or no; and have often been ſo bold as to charm us, when we were poſitively reſolved to be out of Humour.

Beſides theſe, we can, at convenient Time or Times, produce and prove Five hundred and Fifteen Articles of leſſer Conſequence, which may in the Whole, at leaſt, amount to accumulative Treaſon—How ſay you, Sir, are you guilty of the ſaid Charge or no?

Priſoner.—*Guilty of the whole Charge.*

Court. —— We knew it muſt be ſo; Pſhaw, pſhaw, it could not be otherways—But to ſhew our Indulgence for your ſo readily complying, and ſaving us the Trouble of producing our ſeveral Evidences, and to demonſtrate to the World our Impartiality in the whole Progreſs of this Affair, before we proceed to paſs Sentence upon ſo old and notorious an Offender, we give you Leave to make a Speech, in which, if you behave prudently, it may occaſion a Mitigation of the Rigour of the intended Sentence; but be ſure your Speech be a wiſe one, or it will not paſs Muſter with us *Aca—cians.*

Now

Now ſet yourſelf in Order, look mighty grave and wiſe; as wiſe as an Emperor in an Elbow-Chair; ſcrew your Muſcles into Form; ſo, now balance your Hands, and ſee-ſaw them up and down like an Orator——tolerably well.

Clerk of the Court—Frederick Handel, look full at the Court, and make Three Bows.

Court.—Sirrah——Demme, we ſay——Sirrah! what has your Stupidity to offer in your Defence, that Sentence of Annihilation ſhould not be immediately pronounced againſt you and your *Tramontani* of the *Hay-Market*, for daring to oppoſe our mighty Wills and Pleaſures—well ſaid Us!

Priſ.——*Moſt Noble, Right Honourable, and ſuperlatively Excellent*——

Court.——Go on—Scoundrel——

Priſ.—*I am almoſt confounded at being thus arraigned before ſo auguſt an Aſſembly of the wiſeſt Heads of the Nation; and to appear as a Criminal, where, tho' I am guilty of the Charge, I am as innocent of any Crime, as ignorant of any real Accuſation. Wherein have I offended?*

Court.——Why, you ſaucy Son of a B——ch, do you pretend to impeach the Honour, Senſe, or Power of the Court? Wherein have you offended? Unparallell'd Audaciouſneſs! when we have ſaid you have offended. Scoundrel! You're as impudent as a red hot Poker, which is enough to [illegible] out of Countenance. But, Sirrah, if you are not guilty by Law, we'll prove it logically——No Man is brought to this Bar, but who is guilty——You are brought to this Bar——

Ergo——Do you underſtand a Syllogiſm, Raſcal? It is plain as a *Dutchman*'s Backſide by Day-light; no Man at the *Old Bailey* ever had a fairer

fairer Trial for his Life; away with him, Goaler, to the condemned Hole,———till the Warrant is ſigned for his Execution.

Now, Sir, you may think this Uſage very ſevere—But to ſhew you upon what a weak Foundation you build your Pretences to ſupport an Opera, I'll prove by Twenty-five ſubſtantial Reaſons, that you are no Compoſer, nor know no more of Muſick than you do of Algebra. You may look grave at this Aſſertion, but hear me, and confute me.

Firſt then, Sir,——Have you taken your Degrees? Boh!—ha, ha, ha! Are you a Doctor, Sir? ah, ah! A fine Compoſer indeed, and not a Graduate; fie, fie, you might as well pretend to be a Judge, without having been ever called to the Bar; or pretend to be a Biſhop, and not a Chriſtian. Why Doctor *Puſhpin* and Doctor *Blue* laugh at you, and ſcorn to keep you Company; and they have vowed to me, that it is ſcarcely poſſible to imagine how much better they compoſed after the Commencement Gown was thrown over their Shoulders than before; it was as if a muſical ——— had laid Hands upon them, and inſpired them with the Enthuſiaſm of Harmony.

Secondly, Sir,—I underſtand you have never read *Euclid*, are a declared Foe to all the proper Modes, and Forms, and Tones of Muſick, and ſcorn to be ſubſervient to, or tied up by Rules, or have your Genius cramped: Thou *Goth* and *Vandal* to juſt Sounds! we may as well place Nightingales and Canary-birds behind the Scenes, and take the wild Operas of Nature from them, as allow you to be a Compoſer: An ingenious Carpenter, with a Rule and Compaſs, will ſucceed better in Compoſition, thou finiſhed Irregularity.

Thirdly,

Thirdly, Sir —— I have heard it owned by ſome of your beſt Friends, that, being one *Sunday* in a Country Church, you made a terrible Blunder in ſinging the Pſalms, put out the Clerk and the whole Congregation, to the great Diſturbance of the Parſon and his Flock; nor did they recover the Confuſion you threw them into in a Month after; therefore I ſubmit it to the proper Judges, if an Ignorant in a Country Pſalm can be allowed a Compoſer of Oratorios.

Fourthly, Sir —— It has been objected to you, I believe with ſome Truth (for I never knew one Man take your Part in it) that you can no more dance a *Cheſhire* Horn Pipe, than you can fly down a Rope from *Paul's* Church; a Compoſer, and not dance a *Cheſhire* Round! Incredible! I have made it apparent to ſome Audiences, as numerous as polite, that the Beauty of Compoſition, and the Force of a fine Genius, lay in Singing, Dancing, and Fiddling at the ſame Time; nor will it now be conteſted, that Footing it well is as neceſſary to ſhew a Man's brighteſt Parts, as any Productions of his Head-piece.

But as for my fifth Reaſon, Sir —— That indeed would be ſufficient to convince the moſt Bigotted in your Favour of your Incapacity in this Art; nor will it ſcarcely be believed, when I can demonſtrate to the blind Underſtandings of your Admirers, that, by G—d, you have made ſuch [illegible] as never Man did before you, nor, I believe, never will be thought of again, when you're gone.

My other twenty Reaſons are full as ſtrong as theſe, but my Printer ſays he can afford no more Reaſons for Twelve-pence; but ſurely theſe may be allowed ſufficient to the Reaſonable; and tho' you and your Friends have Fronts of a Metal

ſome Degrees harder than *Corinthian* Braſs; yet how will them ſame metallick Countenances ſtare, when I ſhall aſſert, that to exhibit your Performances in the Perfection of your Art, it muſt be, not as a *Compoſer*, but a *Conjurer*; yes, Sir, a *Conjurer*, look as grum as you pleaſe; and the Whole of your Merit ſhall, in proper Colours, be ſhewn not to proceed from the Art of Muſick, but the *Black Art*.

It has in many Particulars been made manifeſt to the religious Part of your Audiences, that for theſe twenty Years paſt (as was well obſerved in your Trial) you have practiſed Sorcery in this Kingdom upon his Majeſty's Liege Subjects, and often bewitched every Senſe we have; there was not a Letter in one of your publick Bills, but had Magick in it; and if at any Time a Squeak of one of your Fiddles, or the Tooting of a Pipe was heard, Hey bounce! we pricked up our Ears like ſo many wild Colts; away danced the whole Town, Helter ſkelter, like a Rabble-Rout after a mad Bull; ſqueezing and preſſing, and ſhoving, and happy were they that could be ſqueezed to Death. You have raiſed the Dead, and engaged all the Heroes, antique or modern, from *Theſeus* to *Orlando Furioſo*, to fight your Battles for you; you can call up Devils, and bring down Spirits to enchant us; as if at any Time another Compoſer civilly introduced a Patient, Strolling, Paſtoral Princeſs to inſtruct us, up ſtarts one of your damned Knight-Errant *Alexanders* or *Julius Caſars*, and moſt inhumanly frighted the poor Lady out of her Wits, and laid, at one Stroke, the Compoſer flat on his Back. There is no bearing ſuch Uſage in a Chriſtian Country! nay, what is worſe, and what I think ſhould be taken Notice of by our Pious Reverend Bench of Biſhops,

Biſhops, whenever you gave us a Chriſtian Hero, as *Rinaldo* or *Amadis*, you took Care to bring in ſome damned Heatheniſh Wizard to play Pranks for them, and ſhew that you wholly worked by Witchcraft; nay, ſuch an Aſcendant had you got over us, that we cried up every-where other Compoſers for the firſt Maſters in the World, and would not allow you to produce one Bar of tolerable Muſick; yet we never went near their Performances, and *nolens volens* were hurried away by ſome of your infernal Agents to crowd your Houſes; and when we would have locked up our Wives and Daughters from your Power, *Preſto* paſs, they whipped through Key-Holes, or Chimney-Tops, to you: If this is not being carried away by Inchantment, I can't tell what it is. If at any Time the Magick of your Opera loſt its Force, by being too often uſed, away went the Devil and you to work in a Vizard, to hide your evil Deſigns, and then out comes an Oratorio, or a Serenata; and juſt as we had begun to recover our Senſes, all of a ſudden we run as mad as ever; and hoity toity, away went we, like ſo many Witches on Broomſticks and Hobby-Horſes, to the Prince of Darkneſs's Midnight Revels. If this is not downright Witchcraft, I never knew a Conjurer in my Life. But to put the Matter beyond all Diſpute; have you not this very Seaſon imported from Italy an Arch Friend, one *Care—no*, that will play the Devil with us before he quits us, and leagued yourſelf to a notorious Witch, one *Str—da*, that never lets us be quiet Night or Day; and as if theſe were not ſufficient to play Tricks with the whole Kingdom, you have brought over the whole Family of the *Negri's*, to make Magicians, Sirens, Devils, and other Miniſters of Darkneſs, to carry

on your infernal Deſigns. But that ignorant, well-meaning Perſons may no longer be ſeduced by you, or think that Muſick is but a harmleſs Amuſement, let them conſider that nothing was ever looked upon more proper to carry on Inchantments by than Harmony; it was always made uſe of by Antients and Moderns upon ſuch Occaſions, at all ſolemn Sacrifices, Invocations of Ghoſts or Devils, calling up Spirits from the Earth, or down from the Air, Muſick was held the only Lure to entice them; nay, *Belzebub* himſelf has a great Command that Way, and conſtantly entertains his Votaries at their Inſtallations, Feſtivals, and Nocturnal Meetings, with Operas, Symphonies, Voluntaries, and Madrigals in the Air, and I fear, Sir, has but too often lent a helping Hand to you. But I hope this prudent Subſcription at *Lincoln's Inn-Fields* will put an End to your Charms, and knock off the Fetters we have ſo long wore; nor are we without Hopes, that through you Muſick may receive ſuch a home Thruſt, as ſhe may never recover (at leaſt in *England*) again: And if the Statute for burning Witches and Wizards was in full Force, I know who ſhould ſoon be whipped into the Middle of a Bonfire of his own Works, and like a Swan die to ſome Tune.

But to come a little nearer to the Merits of the Cauſe, and give you a Wound where you think yourſelf moſt ſecure: *Your Party very confidently and with an Air of Wiſdom, give out, that you are all very much ſurprized, that ſo weighty a Part of the Grand Legiſlature ſhould employ both their Time and Money ſo ill, as in ſetting up one Opera Houſe to ruin another, without ever giving the Appearance of a formal Reaſon for acting ſo; when their precious Hours and vaſt Parts might, at this critical Juncture,*

Juncture, be of infinite Service to their Country, when we are almoſt at a Loſs how to behave.

Mighty pretty, truly —— how charmingly wiſe and ſententious! Notable Speech-makers indeed! —How Murder will out! Does not this Objection alone make good all that we have been diſputing about theſe three Hours? Is it not obvious that ſo many great Men, mighty great Men (who are ſo overloaded with the Burthen of publick Affairs, that all common Neceſſaries of Life are neglected to attend that Service) would ever have taken all this Trouble about ſo louſy and paltry a Fellow as you? Had not your Inſolence arrived to ſuch an unparallelled Pitch of Audaciouſneſs, that it quite threatened the utter Ruin of the Nation, had they not timely ſtood in the Gap made in our Liberties and Properties by your Muſick, the Torrent in another Year or two might have ſwept away—— God knows what——But, like true Patriots, they interpoſed, and ventured Lives and Fortunes to ſave us.

You may, if you pleaſe, very pertly aſk, *Pray how could all this be effected by ſo innocent an Entertainment as an Opera?* How, you Dog? How could it be ſooner effected than by an Opera? That Source of Expence, Luxury, Idleneſs, Sloth, and Effeminacy, and all that; a damned Set of *Italian* Squeakers and Fiddlers: Nor indeed was there any other Method left to ruin your Opera, and demoliſh the Aſcendant you had gained over us, but by ſetting up another Source of Expence, Luxury, Idleneſs, Sloth, and Effeminacy, and all that; and wiſely contrived too, Sirrah, that you might not have the whole Plunder of a rich Nation to yourſelf, but that ſome of our moſt noted Spirits for Senſe and Patriotiſm might come in for a Share with you. For if one Opera was thought ſo very

burthenſome, and gave ſuch Room for juſt Comp'aints; no Way ſo proper to make us ſenſible of its Weight, and our Miſtake, as ſetting up two.

Nor is it theſe mighty Men alone that would devour you; the whole muſical World is united againſt you; the King of *Arragon* ſwears you want Softneſs; Signior *Porpoiſe* finds you deficient in Roughneſs; Mr. *Honeycomb* proteſts, that he cannot adapt one Air of your Compoſition either to his Eyes or Noſe; and they are ſuch Stuff as is only fit for the Throat of a *Care—no* or a *Str—a*; Mr. *Gaynote* vows you produce no pretty Thing, that is to ſay, pleaſingly pretty, to tickle the Ladies; Dr. *Puſhpin* affirms, you are no Mathematician; and Dr. *Blue* roundly aſſerts in all Companies, that you are quite void of Spirit and Invention: Nay, I can produce an *Italian* Nobleman, whoſe muſical Judgment is univerſally allowed of (eſpecially if his Spectacles are on) who has aſſured me, that you know no more of Harmony, than he does of the Tricks of a *Faro-Table*, or a *Bowling-Green*. It is true, from his Dreſs and Situation of late, he may be looked upon to puff a little of our Side; but that is only by way of Amuſement; for to ſhew his Impartiality, he has often condeſcended to give you Hints for your Improvement; and went ſo far as to invite you to eat a Tripe-ſoup and Fricaſſee of Sheep's Trotters, at *Little Pontack*'s near St. *Martin*'s Church, with him; when he had a Scheme to propoſe of infinite Advantage to you, without any Proſpect to himſelf, but the Payment of his Dinners, and the Liberty of your Gallery, which your Ignorance and Obſtinacy refuſed. As for that indefatigable Society, the Gropers into Antique Muſick, and Hummers of Madrigals, they ſwoon at the Sight of any Piece modern,

par-

particularly of your Compoſition, excepting the Performances of their venerable Preſident, whoſe Works bear ſuch vaſt Reſemblance to the regular Gravity of the Antients, that when dreſſed up in Cobwebs, and powdered with Duſt, the Philharmonick Spiders could dwell on them, and in them, to Eternity.

But if my conciſe Method of Reaſoning, or happy Talent of convincing by Demonſtration, have not been able to ſatisfy you, in order to make a compleat Conqueſt, I muſt attack you in your own Way, and draw a —— Cantata upon you; which is adapted to the Muſick of an Anceſtor of the King of *Arragon*'s, who had the Honour to be Madrigal-Compoſer to the Children of Queen *Elizabeth*'s Scullery: The Words I tranſlated in the modern Taſte, from the original *Italian* of that incomparable Dramatick Poet, Seignior *Rowley-Powley*.

L—— *J*—— *T*—— Triumphant.

A CANTATA.

To the Tune of, Welcome Joan Saunderſon, *&c.*

RECITATIVE.

Welcome ſweet P——ra *to* Britain's *Shore,*
A——e now adds to our Muſical Store.

AIR.

O my ſweet P——ra!
'Tis a fine Opera;
We will play it then o'er and o'er,
And over again, Nights full Threeſcore,
Till the whole World comes near us no more.

Da Capo.

DUET.

This Opera will no farther go,
Hark ye, Sir Treaſurer *!—why ſay you ſo ?*
It will not do ;—it ne'er can do,
Without you get in Don Ferdinando.

CHORUS.

He muſt come to, and he ſhall come to,
And he muſt come to, whether he will or no.

RECITATIVE.

Welcome ſweet Arragon *over the Main,*
Is Don Ferdinando *ſafe landed from* Spain ?

AIR.

O my Dear Arragon,
This is a Paragon ;
We will play it over again,
And over again, to free us from Pain ;
All in the Tweedeldum, deedeldum Strain.
Da Ca

DUET.

Alas ! the poor Don no longer can go,
Then there is an End of all our fine Shew :
If this won't do, how ſhall we get Money ?
Why !—wait the Arrival of Madam Cuzzoni

CHORUS.

She muſt come to, and ſhe ſhall come to :
If ſhe'll not come to, this will never do.

By this little Sketch, Sir, you find we are not at a Loſs for Words, Sir, nor Muſick, Sir, to equal any Thing of yours ; and before this Seaſon is

is out, we ſhall ſirk you up with an Oratorio ſhall make your Hair ſtand an End; and I am determined (if nothing elſe will do) to be at the Expence of Books and Maſters to get a Smattering of the Black Art, that we may be able to play Conjurer againſt Conjurer, and Devil againſt Devil with you, to the End of the Chapter.

But now, Sir, that I have ſung you a Song, give me Leave to tell you a Tale; and perhaps before I have done with you, like my Betters, to ſhew my Breeding, I may chance to let a F—t—— But to my Story ——You muſt know then, Sir, I once went to the World in the Moon; how I got there, is no Buſineſs of yours or mine at preſent ——but I ſailed and ſailed farther than I can tell, till I came to the World of the Moon: This I can aſſure you, I was neither fired out of a Blunderbuſs from hence, nor blown up by a Sky rocket, nor flown away with by Woodcocks or Wild Geeſe, nor drawn up by the magnetick Force of a Mountain of Adamant in the Middle of the Country; but, in ſhort, I came there—— My Profeſſion and Merit were ſoon known, it not being poſſible to hide any extraordinary Genius from the penetrating Capacities of that Country, particularly in the Art of Muſick, of which they affect, to the greateſt Degree, to appear very fond and very knowing: but betwixt you and I, Sir, (but be ſure you keep it ſecret) the Majority of its Inhabitants have their Ears placed ſo near their Backſides, that they frequently ſit upon them.

However, the brilliant Rays of my Talents in that Art quickly enlightened that opaque Globe ſo far, that I was immediately admitted into the good Graces of the Court, and principal Grandees; who were all raviſhed with the Novelty and Exquiſiteneſs of my Compoſitions: In conſequence

of which I was declared principal Compoſer to their Operas; and ſhould have enjoyed the ſame Station in the Court Chapels and Public Temples, only that Place could not be conferred upon a Foreigner: Yet upon all ſolemn Occaſions, they were obliged to have Recourſe to me for their Religious Muſick, tho' their ordinary Services were all compoſed and performed by Blockheads that were Natives; they claiming from ſeveral Laws a Right hereditary to have the Places in their Temples ſupplied with Fools of their own Country. But People of Taſte in general being more nice in the Affairs of any Amuſement than thoſe of Religion, could not bear that the Muſick in their Operas ſhould be ſo triſled with, and ſlabbered over by unſkilful Compoſers, or Performers; therefore were at a prodigious Expence for Voices and Inſtruments from the Kingdom of the Sun, or other Countries in ſome of the fixed Stars.

No Merit can ſecure a Man from Envy, when eminent in any Profeſſion; of Courſe my Succeſs raiſed me many Rivals; the Moon-Calves (who have a mortal Averſion to being too long pleaſed with any Thing, and are only noted for Inconſtancy) gave into their Projects, and formed ſtrong Parties againſt me; which always appeared done more in Pique to me, than Love to them: But their Compoſitions proved ſo contemptible, and in all Reſpects ſo inferior to mine, that whenever we contended, I carried the Day, my Enemies ſtill decreeing me the Prize, yet continuing my Enemies.

In this State for ſeveral Years I triumphed almoſt abſolute in the Empire of Muſick, nor ever diſturbed, but from ſome ſmall Malecontents without Doors, who either wiſhed the total Ruin of Harmony, or were quite eat up with Spleen and Va-

pours,

pours, and did not know what they would be at: I was prodigiouſly careſſed at Court, the Royal Family (as in all other polite Arts and Sciences) being not only Lovers, but perfect Judges of Muſick; but more particularly the divine Princeſs *Urania*, who condeſcended to be my Scholar, and made that Proficiency, as ſeemed almoſt miraculous to me, her Maſter; nay, to that exquiſite Degree, that the Amuſement only carried it to as great a Height in her, as in the moſt Ingenious who made it their Profeſſion: This Favour, ſo far from diminiſhing, created me freſh Foes, who generally ſprouted up from Stocks and Stones, like the new Race after *Ovid*'s Deluge: Upon which the ſplenetick Tribe of fine Gentlemen and very fine Ladies, (quite out of Patience that I gave them no Muſick to find Fault with) determined to oppoſe my Scheme, and have an Opera of their own, where they were ſure to have as much bad Muſick as their Hearts could deſire: They liſted Compoſers, who never dared to ſhew their Heads in *Moon-land* as ſuch, but under their Banners; and then taking into Pay ſome caſt-off Performers, who had appeared in under Parts in my Operas, and ſome Strollers, who ſung Ballads about the Streets, with an old noted Gelderino at their Head (who was almoſt paſt his Buſineſs, and had beſides a great Hole quite through his Lungs, ſo that more of his Breath broke out downwards than upwards) with this Ragamuffin Troop they pretended to ſet up againſt me, having hired a large Booth for that Purpoſe, where there had been formerly Puppet-ſhows and Rope-dancing; they made a vaſt Subſcription to carry on this grand Deſign, drawing in moſt of the young Fellows of their Acquaintance, by great Promiſes and notorious Falſhoods, but who ſoon became ſick of the Project, and would have

parted with their Billets at a very great Diſcount: The moſt violent (and who headed their Party) were the Duc *de Buffalo*, the Duc *de Trincalo*, the Marquis *Sanſterre*, Comte *Spend-All*, Comte *Fat-head*, Baron *Sad-dog*, and the Chevalier *Squatt*: Nay, they went ſo far as to give out, that they received ſome Encouragement from Monſeigneur, the King's eldeſt Son, who only laughed at them in his Sleeve.

I had then in Pay a perfect Set of Performers, particularly *Angelo Carrioli*, and *Cœleſte Vocale*; the Unprejudiced were amazed at the Vaſtneſs of their Judgment and Juſtice, as well as Beauty of their Execution. My Opponents were obliged to make uſe of all their Intereſt and Induſtry, not only to get Company to their Houſe, but to keep thoſe who could not ſuffer their low Entertainments from coming to mine; nor did they ſpare entering into the moſt indirect Means to ruin me; having not only decoyed a noted Performer from me, after having for a Term formally bound himſelf to ſerve me but by ſome underhand Slight they ſpirited away two very remarkable Monſters, the firſt Night of a new Opera, who had for a conſiderable Time been trained up to the Stage; but by good Luck I had ſome more Monſters in another Den, though not ſo expert at their Buſineſs.

They opened their Muſical Droll the firſt Night to a crouded Audience, Numbers being drawn thither by Curioſity, and by the Boldneſs or Stupidity of the Attempt; their Succeſs conſiſted in a full Houſe that Night, but Applauſe no Night; their Company dropped off at once, and then they had recourſe to the moſt unfair and ungentleman-like Behaviour that ever was known upon ſuch an Occaſion, to make an Audience; even uſing

Force;

Force rudely to ſuch as would not comply; and bribing or hiring others, to viſit their Houſe.

For ſome Time I played gently with theſe charming Gudgeons, and, maugre all their pitiful Efforts, kept my Head above Water; but at laſt I came ſlapdaſh upon them with a new Opera of my own Compoſition; which anſwered to my Profit, and the Pleaſure of the Town; their Weakneſs was made manifeſt, they were defeated, and I triumphed. Indeed they made another ſmall Puſh, in bringing upon the Stage one of the moſt execrable, low Entertainments that ever was heard; it was received according to its Merit, which enhanced the Value of mine the more.

I might now have ruled, undiſturbed, the whole Empire of Harmony in the Moon, it being reckoned the higheſt Preſumption or Raſhneſs to oppoſe me in a Dominion ſo lawfully gained, and ſo equitably ſupported.

But being fired with a juſt Indignation at the unworthy Treatment I met with from a People I ſo long honoured and charmed with my Performances, and for whom I had inceſſantly laboured for above twenty Years, I reſolved to quit the Country: Accordingly, as ſoon as my Contract for that Seaſon was expired, I hired a large Palanquin, and carried off the Principal of my Voices and Performers inſtrumental to the Kingdom of the Sun; where I was gratified to the higheſt Degree, not oppreſſed by the Great, nor chagrined by the impotent Attempts of any jealous Rival in the Art. There I remained ſeveral Years, honoured and beloved, loaded with Riches and Reputation; yet my kind Reception could never ſtifle my innate Love for my own Country; where being happily arrived, I hope to ſpend the Remainder of my Days in that Quiet of Mind and reaſonable Enjoyment

ment of Fortune, which none of my mean-ſpirited Oppoſers ever can taſte.

Now, Sir, — What think you of my Tale? — Or how like you my Jaunt to the World in the Moon?——If in this ſmall Sketch of ſome Part of my Life, you find any Rules for your future Conduct, in obſerving them you may make me your Friend, and ſhew yourſelf a wiſe Man.

But to return to the Subject of the former Part of my Letter; I think I have made it very plainly appear, that you or ſomebody elſe is damnably in the Wrong; and I believe moſt People will allow (even the moſt warm Partiſans of both Sides of the Queſtion) that it is abſolutely neceſſary, for the better Entertainment of the Court, Nobility, and Gentry, to contrive ſome Method of gently blowing into the Air one Opera-Houſe, and all concerned in it.

As you have ſome Reaſon to dread this Propoſal, yet you cannot plead Ignorance, or not having timely Warning given you by,

Wonderful SIR!

Yours, as you merit it,

Hurlothrumbo Johnſon.

From my Apartments in Moor-field-Palace, February 12, 1733.

The

The History of JOHN BULL.

PART III.

CONTAINING,

Among many other Curious Particulars,

A Faithful Narrative of the moſt Secret and Important Tranſactions of the Worſhipful and Antient Family of the BULLS, *from* Aug. 1. 1714, *to* June 11, 1727.

Publiſhed from the Manuſcripts of the Learned and Celebrated Biographer, the late Sir Humphry Poleſworth, *Author of the* Firſt *and* Second *Parts of this Work, publiſhed in* 1712.

By NATHAN POLESWORTH,
Sir Humphry's *Nephew, and ſole Executor.*

The PREFACE.

THE Editor of this curious and inſtructive Hiſtory aſſumes no other Merit to himſelf than that of collecting the Work from his learned Uncle's Manuſcripts with the utmoſt Candour and Fidelity: For though he pretends not to that Great Man's Erudition, he won't allow him or any Man to outſtrip him in Candour and Truth. Theſe, as he inherits them from a long Line of upright Anceſtors, he propoſes to convey down unimpeached and unimpaired, along with the Family-Eſtate, to the latest Poſterity.

Had

Had the Poleſworths *been no honeſter than ſome of their contemporary Writers, the World would not be ſo well informed, as it now is by Means of this accurate and impartial Hiſtory, of many curious and intereſting Particulars well worthy the Notice of the preſent Generation, and of being tranſmitted to Poſterity. For the virtuous Uncle was tampered with to ſtifle certain Facts, and palliate others, ſo early as* 1712; *and the Nephew, ſo late as the laſt Summer, was no leſs vigorouſly attack'd by the Great and Powerful, to varniſh certain Tranſactions, and ſhade certain Perſons from the Sun-ſhine of Truth. But ſo ſtrong was their native Abhorrence of Corruption and Diſingenuity, that each of them in their Turns ſpurned from them the proffered Bribe with Indignation, and treated the inſolent Seducers with Contempt.*

The Reader is not to expect here the pompous unconnected Stile of certain modern Hiſtorians, who make more Court to the Ear than the Head or Heart. Sir Humphry *was a plain Man, loved* Truth, *and always produced it with as little Art and Ceremony as poſſible, thinking it had native Charms enough to recommend it without recurring to foreign Helps.*

The Motto of the Poleſworths *is,* Speak Truth, and ſpare not; *which ſhould be that of all Hiſtorians, who would inform Poſterity, and eternize themſelves. But how few Writers conſult their own Fame, or the Information of future Ages!*

Our Author had both in View, as may be ſeen by his Accuracy and ſcrupulous Impartiality. He pays Court to no Man at the Expence of Truth; but ſays no more of him than is neceſſary for the Illuſtration of his Subject; nor treats of any Facts that ſeem to affect the Character of Individuals, but ſuch as could not be ſilenced without wronging the Reader and himſelf.

Whether Sir Humphry *was more cautious of giving Offence than other Hiſtorians, or whether, like ſome ancient*

ancient Writers, he had a Paſſion for Allegory, we can't ſay, but true it is, that to the vulgar Part of his Readers all his Works ſeem to be Allegorical, though the Learned and Intelligent can eaſily ſee through the prudent Diſguiſe.

But ſhould the Editor find hereafter, that any Names or Paſſages in this Work puzzle the learned Reader, he will oblige the Publick with ſuch explanatory Notes, as he hopes will ſatisfy the moſt Curious and Inquiſitive.

The Fourth and Laſt Part of this uſeful Hiſtory is preparing for the Preſs; and ſhall be publiſhed from the ſame learned Author's Manuſcripts, as far as they go, with ſtrict Fidelity, and as much Expedition as the Nature of ſo curious a Work will admit of.

CHAP. I.

Of ſome particular Cuſtoms in John Bull's *Family.*

ALTHOUGH the Family of the *BULLS* were originally but *Farmers* and *Clothiers*, it is well known they were deſcended from as good a Stock as any in the Neighbourhood: And they pride themſelves not a little on the Goodneſs of the Blood in their Veins, which they ſay ſhews itſelf evident in their known Hoſpitality and Valour. Like other great Families, they have their peculiar Cuſtoms, of which they are extremely tenacious; but among many of leſs Moment, there are ſome few which are look'd upon by them as ſo many Fundamentals. For inſtance, the Perſon in the actual Poſſeſſion of the Family Inheritance ſhall always bear the Name of *John*;

John; and he ſhall not remain unmarried above a certain Time limited.

It is true theſe *Johns* have been diſtinguiſhed like antient *Perſian* Monarchs, by different additional Appellations; as *John Bull* DRUID, *John Bull* LATIAN, *John Bull* STONE, *John Bull* PIPPIN, *John Bull* BONNET, and *John Bull* WHELP. There were likewiſe ſome few called REDLOCKS and BUTTER-BOX; but of theſe I find no frequent Mention made in the Annals of the Family; nor of one of ſpurious Breed, nick-named the PHARISEE, who lived about a Century ago.

CHAP. II.

The Cuſtoms concerning Matrimony in the Family of the Bulls.

IN antient Times the *Bulls* were ſo uxorious, that no ſooner was one of them become a Widower, but he took unto him another Wife of the ſame Family; inſomuch that for ſome Ages the *Bull* in Poſſeſſion had a new Wife every Year. But it not being to our preſent Purpoſe to deſcant on the Cauſe of the frequent Mortality of the *Johns* Yoke-Mates in thoſe Days, we may be allowed to ſay, that ſo quick a Succeſſion of Wives could not but be advantageous to the Family-Tenants, not only becauſe the Landlord kept open Houſe ſome Weeks before the Proclamation of his Nuptials, but becauſe each Wife ſtrove to gain their Eſteem by ſoftening the Temper of her Huſband, and by curbing and chaſtiſing the Inſolence and Injuſtice of his Steward, and other Head Servants.

But

In Length of Time ſome adventurous Quack in *John*'s Family found Means to prolong the Life of his Wives, to the great Prejudice of the Tenants and Eſtate. For ſuch Prolongation giving his Servants an Opportunity of practiſing on the Good-nature, perhaps the Senſuality, of the Ladies, they ſo lorded it over the Tenants, that ſometimes Riots and great Broils enſued, which ſeldom ended to the Advantage of the Tenants.

Though it might ſeem unnatural to oblige a Man to knock an obſequious Wife on the Head, ſhould ſhe live longer than others would have her, yet ſo great was the Uproar among *John*'s Tenants about half a Century ago, concerning ill Advice given him by his Wife and Tenants, that he tied himſelf down by Bond to repudiate, poiſon, or otherwiſe diſpoſe of his Wife, and take a new one every third Year at leaſt. As Matters ſtood at that Time with *John* he muſt have complied, had the Tenants inſiſted on annual Nuptials, as practiſed by his Anceſtors; but they were artfully put by the making ſuch a ſalutary Demand by ſome of the Landlord's Head Servants, who pretended to be vehemently attached to the common Intereſt.

But the Tenants had not long enjoyed the Benefits of this triennial Contract, when *John* found Means to have it altered much to his own Content, and the Emolument of his principal Domeſticks. The *Bulls*, though ſeemingly plain and well-meaning, yet are cunning enough to turn moſt Accidents to their own private Advantage, as may be ſeen by their taking Advantage of a Fray, which happened two Years after the late famous Compoſition, towards the Northern Mears of the Manor of *Bullocks-Hatch*. Some few of the remoteſt of *John*'s Tenants took it into their Heads to attempt getting into his Houſe at the Back Door; but being ſurprized, and caught

caught in the Fact, *John* ordered moſt of them to be hanged *in terrorem*; but not content with that, he took Care, in the Fright the reſt of the Servants were in at that Time, to get up his Bond, and extend the Time of his Cohabitation with his Wives from three to ſeven Years. We ſhall have Occaſion hereafter to expatiate more amply on the Nature of this new Contract; but for the preſent, let it ſuffice to ſay, that the Tenants ever ſince complain highly of Grievances ariſing from this Extenſion.

CHAP. III.

How about two Years after the Compoſition of the expenſive Law-Suit with Lewis *and* Philip Baboon, John Bull *diſcharged all his Servants in general, and took a new Set; and how* Hocus *was reſtored to his Employments and the Confidence of his Maſter, though it was whiſpered that he had entered into a Combination againſt him the few Months he was abſent from* Bullocks-Hatch.

WHETHER *John* was incenſed at Sir *Roger* and his Fellow-Servants for compounding the Law-Suit with the Family of the *Baboons* againſt his Conſent; or whether he thought Servants with different Principles would be more ſupple and affectionate, we cannot ſay; but all of a ſudden he turned off all the Servants of the Family, from the Steward to the Turn-ſpit, and took in a Set of quite other Principles

and Paſſions, as will more fully appear by the Sequel. Among theſe *Hocus*, who had been lately obliged to retire to ſave his Bacon from the Purſuit of Juſtice, which Sir *Roger* had it in his Power to execute upon him by Means of certain Proofs he had accidentally got into his Hands: *Hocus*, I ſay, among this new Set was Chief in *John Bull*'s Favour, though it is thought that *John* could not be a Stranger to a certain late dangerous Combination entered into by *Hocus* the little Time he was from Home.

Hocus was the Darling of Fortune all his Life, but in no Inſtance does it appear more than in the blind Fondneſs of *John* for him after he had had Information that this new Favourite had agreed to a Scheme drawn up by Sir *Roger* a few Years before, for defeating *John Bull* of his Succeſſion to the Manor of *Bullocks-Hatch*. So lucky was this Minion of Chance, that the very Act for which he deſerved to loſe his Head, if ſecret Family-Memoirs are to be credited, turned to his Advantage, and became the Means of his ingroſſing the Heart of his Maſter. Though this Tranſaction be ſomewhat of a foreign Nature, yet to indulge the Reader's Curioſity, we ſhall relate it ſuccinctly.

Hocus had been employed in carrying on the Law-Suit againſt the *Baboons*; and though his Bills of Coſt ran exceſſively high, it muſt be owned that he managed with great Succeſs and Skill. But a Compoſition taking Place by Means of Sir *Roger*, *Hocus* [illegible] revenged of the Compounder, agreed ſecretly, [illegible] it is reported, with Eſquire [illegible] to ſtir up *John Bull*'s Temper in ſuch a Manner, that Sir *Roger* ſhould be glad to drop the Overtures for a Compoſition, and ſculk away to [illegible] to *Lewis Baboon*, to ſave his Head. This whole Scheme of *Hocus*, and his Letters, fell into Sir *Roger*'s Hands, which, when he produced to

Hocus

Hocus, the Schemiſt was forced to compound for his Head by a voluntary Abſence from *Bullocks-Hatch*. But *Hocus* willing to be at Home to manage the great Fortune he had acquired in the Management of the Law-Suit; and perhaps not averſe by Nature from Sir *Roger*'s Scheme in Favour of a certain Itinerant Perſon, who laid Claim to the Inheritance of the *Bulls*, he is ſaid to have capitulated for his Return, by Articles under his Hand. But be that as it may, his arriving ſo critically as he did, looks as if he had entered into quite other Meaſures than thoſe he affected to purſue, as ſoon as he ſet his Foot within the Manor of *Bullocks-Hatch*. Whatever was his Agreement with Sir *Roger* and his Fellow-Servants; and however inclined he might have been, on his ſetting out for Home, to fulfil his Agreement, it is certain, that as ſoon as he found Matters in Confuſion on his Arrival, he chopped about, made a publick Entry to the Manor-Houſe, and afterwards made a Merit of his Sufferings, and opportune Arrival, to ſerve the preſent Landlord.

CHAP.

CHAP. IV.

How Hocus *had incenſed* John Bull *againſt all the late Compounders, and particularly againſt Sir* Roger, *'Squire* Worthy, *and young* Courtly. *How* John's *new Servant frightened away* Worthy *and* Courtly, *but could not move Sir* Roger; *and how this laſt eſcaped a Blow which* John *aimed at his Head, by ſquatting between two Benches in the Manor Court-Houſe.*

NOW that *Hocus* was very ſnug in all his former Places, and had the Ear of *John Bull*, there was nothing he dreaded more than that *John* ſhould permit Sir *Roger*, *Worthy*, or *Courtly* to ſmoke a Pipe, or drink a Bottle in his Company, in an Opinion that he muſt like their Converſation, and take them into his Service, ſhould he become thoroughly acquainted with their perſonal Merit. Therefore his firſt Care was to depreciate the late Compoſition, and to incenſe *John* againſt the principal Compounders, ſo as to induce him to reſolve to chop off their Heads with his *Conning ſmark* Sabre the firſt Place he met them. It is thought by ſome of the Annaliſts of thoſe Days, that *Hocus* did not intend any Blood ſhould be ſhed, but only to frighten away theſe Rivals from the Manor; and indeed the Induſtry with which *John Bull*'s ſanguine Reſolution was ſpread abroad by *Hocus*'s Emiſſaries gives a Colour to the Suggeſtion.

But though we may ſuppoſe by his Stay, that Sir Roger ſhrunk *Hocus*'s Deſign, it is certain *Worthy* and

and *Courtly* thought him in downright Earneſt; for they ſeparately and ſecretly withdrew themſelves from the Manor, and returned to *Clay-pool*, where they were ſecretly well received by old *Lewis Baboon*, who durſt do them no public Honours for fear of incenſing *John Bull*. But though their Perſons were got out of *John*'s Reach, their Copyholds were at his Mercy, as Lord of the Manor; and theſe he retained to his own Uſe. Sir *Roger* lay by all this while, truſting to his own Innocence, or rather reckoning that *Hocus* would find Means to ſave him, to prevent his opening *John*'s Eyes, by producing the Proofs he had of his Attachment to the *Bulls* of the *Bonnet* Branch. And he was not miſtaken; for by a private Agreement between him and *Hocus*, while he was in the Stocks, he was to give up the aforeſaid Proofs, in Conſideration of which *Hocus* was to blunt the Edge of *John*'s Sabre, or to ſhew Sir *Roger* how to avoid the Blow, by ducking his Head between two Benches in the Manor Court-Houſe, which *Hocus* was to place there for the Purpoſe. Sir *Roger*, truſting rather to his own Agility than the Bluntneſs of *John Bull*'s Back-Sword, choſe the Expedient of the Benches, and by that Means ſaved his Head and Copyhold Leaſes.

CHAP.

CHAP. V.

How John's *new Servants would have him break through the late Agreements with* Lewis Baboon, *and renew the Law-Suit: And how* John *gave them the deaf Ear out of Jealouſy to 'Squire* South, *and for other private Reaſons.*

THOUGH *Hocus* had acquired more wealth in the Management of the grand Law-Suit, than ever had been known by any of the Profeſſion; he and his meek Wife were of ſo inſatiable a Diſpoſition, that they ſet all the World upon *John Bull*, to perſuade him to kick the Inſtrument of the late Compoſition out at Window, and file a new Bill againſt *Lewis* and *Philip Baboon*. Nay, ſo great was their Influence, that they brought over Mrs. *Bull* of their Side: But *John*, who had quite other Views from either his Wife or Servants, gave them the Hearing, but would not be perſuaded.

The Tenants of *Bullocks-Hatch*, who had been impoveriſhed to defray the Expence of the Law-Suit, bleſſed *John* for his pacifick Diſpoſition, little imagining he had any private, ſeparate Views, or that their Burdens ſhould continue, though no Suit was carried on. And *Hocus* and the reſt of his Fellow-Servants were not a little diſappointed in *John*, whom they thought to manage as they had done his Predeceſſor: But finding that he would be ſerved in his own Way, rather than fall in his Favour or loſe their Places, they came one and all into his Meaſures; and as Example has generally more Influence than Precept, the Submiſſion of this firſt Set was implicitly ſubſcribed to by all the Servants of the Family ever ſince.

John had no perſonal Quarrel to *Lewis Baboon*, and beſides he knew *Lewis* was old, and could not live many Years by the Courſe of Nature; and that as ſoon as he ſhould be dead, the Management of the Manor of *Clay-pool* would come to the Hands of his Nephew *Orlando*, who by Intereſt and Inclination was a Friend to the *Bulls*. Beſides, *John* had a View of making *Orlando* ſubſervient to his Deſign of reducing the Power of 'Squire *South*, who had been ſo inriched by the late Law-Suit, as to raiſe the Jealouſy of *John*, who was obliged to do him Service for a ſmall Manor he held of him in his greateſt Lordſhip. To theſe Reaſons for *John*'s Repugnance to the Revival of the Law-Suit may be added, that he had ſet his Heart upon purchaſing two ſmall Farms contiguous to his favourite little Manor of *Mumquag*, which he thought he could not ſo well do, pending a coſtly Law-Suit with the *Baboons*; and beſides, he was ſuſpicious that 'Squire *South* would oppoſe the Purchaſe he intended to make, ſhould he become more powerful, as he neceſſarily muſt, ſhould the Suit be commenced, and carried on ſucceſsfully.

CHAP.

CHAP. VI.

How John Bull *was adviſed to frown upon moſt of his Tenants in the Manor of* Bullocks-Hatch, *that they might be provoked to do ſuch unlawful Acts as might be a Forfeiture of their Copyholds. How ſome of* John's *Servants encouraged Riots underhand; and how Tumults were ſuffered to increaſe, when they might be quelled.*

THOUGH *John Bull* was averſe to a Renewal of the Law-Suit with the *Baboons*, it was thought, it ſeems, by his Servants, that he would not be ſorry to have a Scuffle with ſome of the Copyholders of the Manor of *Bullocks-Hatch*. In this View they adviſed him to ſhew a good Countenance but to a few of the Tenants, and to frown on the reſt. The ſlighted Tenants, who thought they had an equal right to *John*'s Smiles, took Snuff at his Behaviour, and like combuſtible Matter were ready for the firſt Impreſſion that ſhould be made on their Minds. This was juſt what *John* or his Servants wanted; not doubting but old *Lewis Baboon* would foment underhand Animoſities between *John* and his Tenants; and that thereby they would be encouraged to go ſuch Lengths as ſhould anſwer the Purpoſe of the Lord of the Manor.

Other Means were likewiſe taken, or rather no Means were left untaken, to irritate theſe deluded Copyholders. 'Squire *Worthy*, by his Hoſpitality, and many perſonal good Qualities, was highly eſteem-

ed in the Manor; and for that Reaſon, more than any Crime that could be laid to his Charge, he was proſecuted with the utmoſt Rigour; and to crown the Matter, *John*'s Mother, a venerable old Lady, held in great Veneration by the Tenants, was ſlighted by moſt of *John*'s Servants, and not as reſpectfully treated even in the Manor-Houſe as formerly. Minds already heated by *John*'s Partiality were ſoon ſet on Fire by ſuch a Conduct as could not be grateful to them: And therefore we are not to wonder that Emiſſaries from *John*, or his Head-Servants, found it an eaſy Matter to ſtir up Tumults in the Northern Parts of the Manor.

Old *Lewis Baboon* was now grown feeble of Body, and ſo heartily ſick in Mind of his laſt Law-Suit, that however he might be inclined to diſturb *John*'s Peace, he avoided ſcrupulouſly being ſeen to have any Hand in fomenting the Diſturbances in his Neighbour's Manor. But, to take away all Cauſe of Suſpicion from *John* on the Score of the *Baboon*-Family, the chief of them, that ſame old *Lewis*, who had played better and longer at Back-Sword than any Man of his Time, was gathered unto his Fathers, in the Infancy of the Broils in the Manor. But for all this ſo lucky an Accident, and that *Orlando Baboon*, *John*'s faſt Friend, was moſt powerful in *Clay-pool*, Tumults were permitted to ſpread, or, as ſome think, they were fomented underhand, till they ſhould come to a certain Conſiſtency.

I will not anſwer for the Truth of all that has been ſuggeſted of the Depth of *John*'s Policy concerning the Tumults of thoſe Days; but it is certain that his Conduct on that important Occaſion was ſuch as might induce an indifferent Man to ſuppoſe he might have quelled the Diſturbances in the Manor much earlier than he did. In regard to this Suppoſition, *John*'s Slowneſs in calling for Help to *Nic Frog* is not to be over-

overlooked. By an old Agreement between the *Bulls* and *Frogs*, reciprocal Aid was to be given when wanted, and demanded. But though *John* was intitled to demand this ſtipulated Aid from *Nic* early in the Summer, and might have had it when he would, yet was it *Chriſtmas* before the *Frogs* entered the Lands of *Bullocks-Hatch* Manor.

CHAP. VII.

How John Bull*'s vicious Tenants were puniſhed, and how the Riots gave a Handle to* John*'s procuring conſiderable Alterations to be made in the Cuſtoms of the Manor. How* John *accoſted his Wife for her Conſent; and the Converſation between them.*

AS ſoon as it was thought proper to quell effectually the riotous Tenants, they were attacked and overpowered. Many of the Rioters were capitally puniſhed; very many had been ſtripped of their Leaſes, and as many as could retired ſecretly out of the Manor. But though all was quiet, and there was not ſo much as one Mutineer of any Conſequence left in the Manor, yet it was reſolved not to let ſlip ſo favourable an Opportunity of inlarging the Power of the *Bulls*. The Ambitious are never at a Loſs for Pretexts, nor the Powerful for Acceſſories.

Whether *John* was ambitious by Nature, or whether he was egged on by ambitious Servants, the Learned may define; but true it is, that no ſooner was the nurſed Tumult quelled, but all Engines were ſet to work towards extending the Powers allotted to him by the Cuſtom of the Manor. The

Danger of the laſt Tumult was exaggerated, and that of future Riots was magnified exceedingly. The ſhrewdeſt Scribes were penſioned to declaim in Favour of the new Scheme, and the truſtieſt of *John*'s Servants were privately diſpatched to expoſtulate with Mrs. *Bull*, who till then was looked upon to be zealouſly in the Intereſt of the Tenants; but *John*, not caring to rely altogether on either the Fidelity or Addreſs of his Domeſticks, waited perſonally on his Wife in her own Apartment, and ſpoke to her as follows: My Dear, ſaid he, it grieves me extremely, that I have it not in my Power to give you ſubſtantial Proof of my high Eſteem of your Virtues.

Mrs. *Bull.* Really, my Dear, I have had ſome Jealouſy of your Temper, ſince I heard that you refus'd your laſt Wife the Pleaſure of your Converſation, after ſhe had taken all the Pains that Woman could to engage your Heart and Attention.

John Bull. I confeſs, that a few Weeks before her Demiſe the Woman was as ductile and obſequious as Man could wiſh; and I own ſhe was generous to Prodigality: But could a Man of any Spirit brook or forgive her former Conduct? Was ſhe not the Proſtitute of thoſe Rogues Sir *Roger* and *Courtly?* Did ſhe not give a Sanction to the Compoſition, and all their other Villanies? and was ſhe not in a Plot with them to ſhut out my Family from the Manor?

Mrs. *Bull.* Weighty Accuſations! But, my Dear, was it not in your late Lady's Power to exclude your Family above-board, if ſhe was ſo inclined, without aſſociating with Plotters? Indeed, my Dear, it is clear to me, that neither ſhe, nor Sir *Roger*, nor *Courtly*, intended you any Harm, becauſe they never openly attempted any: And as for the Compoſition, however it may be your Intereſt and mine to depre-

ciate

ciate it publickly, now we are by ourſelves, we muſt admit it was a neceſſary Expedient at that Time, and one, perhaps, to which you owe your preſent Poſſeſſion. Beſides, had the Law-Suit continued, 'Squire *South* might become more powerful than you would wiſh him.

John Bull. That is right; the Slabberer is already wealthier by half than I would have him; but Mum for that——it is not fit my Rib ſhould know that I think him ſo, *(aſide)*—My Dear, your Judgment and Penetration charm me no leſs than your Affection and Generoſity. You have convinced me that I ſhould have behaved better towards my late Wife the little Time ſhe had to live, which could not exceed ſix Months; but evil Adviſers are the Bane of many a well-meaning Man. I am ſorry for my Conduct towards her with all my Heart, and beg, as ſhe was your Relation, I may atone to you for my ill Uſage to her; beſides, your own Merit exacts my warmeſt Gratitude.

Mrs. *Bull.* My Dear, you are exceedingly obliging; but really my Ambition is limited. I wiſh for no Increaſe of my Pin Money, nor of my Power——

John Bull. But, my deareſt Jewel, would you not wiſh for a Prolongation of your Life, ſo precious and ſo dear to me?

Mrs. *Bull.* I cannot ſay but I ſhould be loth to leave ſo loving a Huſband.

John Bull. There is my Dear——and to let you ſee how I keep Pace with you in Love, I have been contriving how our Cohabitation might be prolonged.

Mrs. *Bull.* Nay, my Dear, as for that, if you and I are ſatisfied, I know no Body who has any Right to trouble themſelves about the Matter——The Tenants indeed may grumble at any Innovation.——

John Bull. A Parcel of Raſcals! I wiſh they would grumble till they worked themſelves into a ſecond Tumult, that we might have the Pleaſure of ſtripping them ſtark naked, and treading upon their tumultuous Necks.

Mrs. *Bull.* I ſhould not care to be inſtrumental in in puſhing Matters quite ſo far; but, as for taking down their Pride, by emptying their Pockets, continuing their preſent Rents, and retrenching the Exceſs of their Freedom, I ſhall agree to all your Schemes for theſe Purpoſes with all my Heart.

John Bull. Thou deareſt and moſt complaiſant of Wives! we ſhan't part for one ſeven Years at leaſt.

Mrs. *Bull.* And in Return, you ſhall have my Conſent to reſide as long as you will at your little Favourite Manor of *Mumquag*, which you ſhall extend and improve at the Expence of my Jointure-Lands.

John Bull. My Life, my Soul, my miniſtering Angel! (*Embraces her.*)—— She has touched upon the String that wins me to her for-ever. (*Aſide.*)

CHAP.

CHAP. VIII.

How John Bull *ſets up for a Phyſician, after he had ſecured himſelf of the Conformity of his Wife to all his Schemes for the Improvement of his Manor of* Mumquag. *How he practiſed firſt on Sir* Swain Northy, *who became ſo reduced, that* John *was forced to give him the* Gold Cordial.

IT is a Doubt whether *John* had ever read any Phyſical Authors, except *Salmon* and *Culpepper*, and one or two *Saxon* Botaniſts; or whether he had received Doctors Degrees at home or abroad; but however that be, he no ſooner quelled the Tumult in the Manor of *Bullocks-Hatch*, and ſecured the Complacency of his Wife, but he ſet up for an *Æſculapius*, and invited all the Country to come to him for Advice. People wondered what *John* meant. Some ſaid, a Conjurer had ſold him the Secret of a *Catholicon*; ſome again maliciouſly, that he had a Mind to poiſon all his Neighbours, that he might adminiſter to them; and ſome, that his head was turned. But his true Reaſon ſoon appeared, which was, to bleed and purge Sir *Swain Northy*, till he ſhould be reduced ſo low, that to compound for Life, he ſhould conſent to the Foreclоſure of a Mortgage which *John* had on two Farms belonging to him, which lay contiguous to the Manor of *Mumquag*.

The Mortgager had been for ſome Time before in the Hands of one *Peter Bear*, a very rough Practitioner, who bled him unconſcionably, and not con-

tented with Evacuations, practiſed Amputation upon him. In ſo deplorable Circumſtances, it would have been more generous of *John* to take the Patient out of cruel Hands and adminiſter Cordials, than join *Peter* in his Mal-Practice. But the Fee-ſimple of the Farms aforeſaid was what *John* had ſet his Heart upon ſo immoderately, that all other Conſiderations ſubſided in his flinty Breaſt.

John's exceſſive Attachment to his Manor of *Mumquag* became evident on this Occaſion; and indeed he took no Pains all his Life to hide his Partiality, going conſtantly thither, laying out his Money there, and ſpending as much of his Time there as he poſſibly could. His Partiality was the more excuſable for its being natural; but his Wife had not the ſame Plea to make, having never once been at her Huſband's favourite little Manor; nor could ſhe, in any Shape, benefit by any Improvements or Additions that could be made to an Eſtate ſo diſtant from *Bullocks-Hatch*. But ſhe had vowed to be for ever reſigned to her Huſband's Will and Deſires. I remember it was ſaid by many of the trueſt and richeſt of the Tenants about that Time, that *John* had lulled his Wife into a Stupor, by Means of a *yellow Tincture* which ſhe herſelf had prepared. So may the ſturdieſt Oak in the Foreſt be cleft in twain by a Wedge made out of its own Wood.

John, not being thoroughly verſed in the Profeſſion of Phyſic, had like to loſe all his Credit in this his firſt Attempt: For, by exceſſive Evacuations, he had almoſt knocked up poor Sir *Swain*; inſomuch that all the old Women's Tongues in the Neighbourhood were buſy with the Doctor's Character. But *John* was unmoved at the Tittle-tattle within and without the Manor of *Bullocks-Hatch*, and went on his old Road of bleeding and purging, till Sir *Swain* was in his Agony; and then, whether *John* had brought the

the Patient ſo low, purpoſely to oblige him to make a Will in his Favour, or whether to have the Credit of recovering him when he was paſt all Hopes, he ſet him upon his Legs by Means of his Gold Cordial.

CHAP. IX.

(1) *How* John Bull, *being puffed up with his late Succeſs in Phyſic, reſolved, at the Inſtance of Sir* Swain Northy, *to try his Skill upon his Brother Doctor* Peter Bear. *How* Peter *refuſed to ſubmit to the Courſe of Phyſic; and how he and Sir* Swain Northy *agreed to be revenged.*

AS ſoon as Sir *Swain Northy* was able to go abroad, he waited on his Doctor *John Bull*, not ſo much out of Gratitude, as it is ſuppoſed, as to perſuade him to take *Peter Bear* in Hand. *John*, whether out of Vanity or Ill-will to *Peter*, of whom he began to grow jealous on account of the Increaſe of his Practice, promiſed Sir *Swain* that he would ſoon bring down *Peter*'s fat Paunch. To this End *John* made *Peter* a Viſit, told him of his ſudden unnatural Repletion, that Evacuations were abſolutely neceſſary, and that he muſt immediately loſe a Quantity of Blood: But tho' *John* diſplayed all his Oratory to perſuade *Peter* to go under a Courſe the next Spring,

(1) In this, and the foregoing Chapter, Critics may cavil in Point of Chronology, concerning the Time of Sir *Swain Northy*'s Death and giving the *Gold.n Cordial*, &c. but the Author truſts, the candid Reader will ſee the Propriety of treating the Subject in this Manner.

and offered to ſerve him *Gratis*, there was no moving him; and for fear *John* and Sir *Swain*, whom he ſuſpected to have egged on *John*, ſhould lay violent Hands upon him, and join in forcing a Horn between his Teeth, retired abruptly from *John*, and kept out of his Way all the Time he ſtaid in that Neighbourhood.

Peter, who was a Man of good Underſtanding though plain and uncourtly, perceived that *John Bull* had evil Deſigns in his Head; and therefore reſolved to turn the Tables upon him, by accommodating all Diſputes between himſelf and Sir *Swain Northy*, whom he knew to be *John*'s Friend from the Teeth outward only. This Accommodation was immediately followed by an Aſſociation and Plan for taking down *John*'s Pride: But the Scheme miſcarried by the untimely Death of Sir *Swain*, who was vehemently ſuſpected by *John* to have concerted dangerous Meaſures with the diſcontented Tenants of *Bullocks-Hatch*. But be that as it may, the Goſſips in the Neighbourhood made very free with ſome Characters as to the Time, Manner, and other Circumſtances concerning Sir *Swain Northy*'s Death.

CHAP.

CHAP. X.

How 'Squire South, *having been pampered by* John Bull *and* Nic Frog, *grew wanton, and preſſed them to exchange Kid's Fleſh for Beef. How* Nic *refuſed to meddle any more in his Affairs, and recommends him to* John, *as a general Meddler; and how* John *was drawn in to ſerve the 'Squire more out of Fear than Love.*

DURING the Continuance of the late grand Law-Suit, Ejectments had been brought for ſeveral Parcels of Lands in the Poſſeſſion of *Philip Baboon*, which were put into the Hands of 'Squire *South*, and the Poſſeſſion was confirmed to him by the general Compoſition. But the 'Squire, having too quick a Digeſtion, wanted to exchange a Piece of barren Land, fit only for feeding Goats, which had been given him, for an equal Quantity of fattening Soil; and thinking that *John Bull* and *Nic Frog* would refuſe him nothing, over their Cups at leaſt, he invited them to a Bottle of *Tokay*, and after he had plied them pretty warmly for a Couple of Hours, opened the Subject-Matter of their Meeting in the following Manner:

South. Friends and Fellow-Labourers, ſince that Varlet, Sir *Roger*, has forced us into an infamous Compoſition with the *Baboons*, it behoves us to ſet our Heads together, and rectify his Miſtakes. Among other Favours, I was complimented with ſome *Sardian* Lands, for which I thank you: But to tell you Truth, I am ſurfeited of Goats Fleſh, which are the

only Cattle the Land will rear; and beſides, I have a mighty Longing for *Silian* Beef, ſince I taſted of a Sirloin made me a Preſent of lately by Gaffer *Swarthy*, on whom you, Mr. *Bull*, thought fit to beſtow all the *Silian* Manor, though you might have conferred your Favours more ſuitably.

John Bull. On yourſelf, you mean.

South. I do ſo—But I impute the Miſapplication of the Favour to that arch Rogue Sir *Roger*. You are entirely out of the Queſtion, and ſo is my Friend here, honeſt *Nic Frog*. I told you our Buſineſs was at preſent to rectify Miſtakes; therefore let us begin with obliging *Swarthy* to an Exchange, every Way more ſuitable and convenient — How, Gentlemen, ſilent on a Propoſal made you by one ſo ſincerely your Friend! — ſtill unheeded—*Sacrament!*

Bull. Why, Neighbour *Frog*, don't you make the 'Squire an Anſwer?

Frog. And, Neighbour *Bull*, why don't you make him one yourſelf?

South. Nay, nay, Gentlemen, if you think my Propoſal unreaſonable, ſay ſo—and, by the Honour of my auguſt Anceſtors, I will kick you both to the D——l. (*Aſide*)

Frog. I ſee the 'Squire's Blood riſes. (*Aſide.*) As for my Part, my noble 'Squire, as I have had no Hand in putting Gaffer *Swarthy* in Poſſeſſion, I hope you will hold me excuſed, if I beg leave to have no Concern in the Exchange. All I know is, that *Swarthy* was very hearty and uſeful in proſecuting the grand Law-Suit, and deſerved to be conſidered.

South. Say you ſo, Mr. *Groot?* I ſhall make you repent this ere long, or I am miſtaken (*Aſide.*)

Bull. I thought ſo when I put him in Poſſeſſion; and I ſee no Reaſon for altering my Opinion: Beſides, to tell you truly, (you know I am but a plain Man)

we

we think you have already full enough, and *Swarthy* full too little.

South. I ſee theſe Mechanicks are not to be ſoothed; I'll try what Roughneſs will do. (*Aſide.*) Mr. *Frog*, I give you Time till To-morrow to conſider of the Matter; but as for you, Mr. *Bull*, I can perceive your Jealouſy of me increaſes, as you add to your Copyhold within my Lordſhip——But hark, in your Ear—if in eight Days Time you don't put me in Poſſeſſion of the *Silian* Manor, I will take my Revenge; remember *Mumquag* is within my Reach. (*Whiſpers.*)

Bull. Ay, there the Slabberer has me ſure. (*Aſide.*)—Why ſo cholerick, my worthy 'Squire? May not Friends reaſon upon Points without falling out? My ſaying that *Swarthy* had little, and you full enough, did not imply but an Exchange of an equal Quantity of Acres might be made, without adding to the one, or taking from the other. Mr. *Frog* and I will ſet our Heads together, and reaſon or bully *Swarthy* into a Conſent.

Frog. I wiſh the 'Squire all Manner of Succeſs; but for my Part, I am ſo taken up with packing up my Cheeſe and Butter for Market, that I have not Time; but you, Mr. *Bull*, that have a Head for theſe Sort of Affairs, and Power to enforce your Schemes, I think you may undertake this Matter alone.—I ſhall not envy you the Honour or Expence. (*Whiſpers to* John Bull.)

CHAP.

CHAP. XI.

How, much about this Time, a Fray happened in John Bull's *Family, which obliged him to diſcharge many of his Servants, and particularly* Bob Bronze, *whom he had raiſed to be his Caſhier.*

IN *John Bull*'s late Regulation of his Domeſticks, he was not able to make ſuch Proviſion for *Bob Bronze* as he was inclined, in Recompence of paſt Services tendered to his Family, becauſe ſo many Men of greater Account ſtood in his Way; but, on the firſt conſiderable Vacancy, which was of the Caſhier's Place, *Bob* was preferred.

This Poſt of all others ſuited *Bob*'s Humour beſt, as it gave him Weight in the Family Deliberations, and an Opportunity to mend his Fortune, which he had impaired in ſupporting *John Bull*'s Intereſt in the Manor. But *Bob* being ſomewhat untractable, and over-eager in lining his Pockets, his Fellow-Servants, but particularly *Sternholt*, reſolved to have him diſcharged.

Sternholt was much in *John Bull*'s Confidence; and was his chief Adviſer, though he refuſed all Poſts of publick Truſt. All *John*'s Servants, except *Bob*, paid this Confident great Deference, and tranſacted no Affair of Moment without his Approbation. But *Bob*, naturally haughty and ſelf-ſufficient, threw off all Dependence, and dictated without any Controul in his own Province. *Sternholt*, ſeeing himſelf thus ſlighted by one of *Bob*'s Obſcurity, pried ſo narrowly into his Actions, that he ſoon diſcovered the ill Uſe he made

made of the Truſt repoſed in him. Having therefore ample Proof of *Bob*'s Peculation, he addreſſed himſelf one Morning to *John Bull* in the following Manner: "Sir, The Fame of your Juſtice reached the "Extremities of your Manor before you came into Poſ-"ſeſſion, and gained you the Love of your Tenants "even before they were acquainted with your Virtues. "But, Sir, the Permiſſion of Injuſtice falls little ſhort "of the Commiſſion of it."

John Bull. You ſay true, my truſty Friend; but wherein have I permitted Injuſtice?

Stern. "In the Perſon of your Caſhier. All is "Corruption and Venality in his Office. He has his "private and publick Brokers, who ſell to the beſt "Bidders all the Places in his Gift: Then he is ſo "inſufferably arrogant, that none of your Head-"Servants will ſtay in your Service, if he continues."

Though *John* was loth to part with *Bob*, becauſe of his great Art and Addreſs in the Management of his domeſtic Affairs, and his Intereſt with Mrs. *Bull* and the Tenants; yet for all his Reluctance he was forced to give way, for fear of drawing upon himſelf the Odium of encouraging Corruption.

CHAP.

CHAP. XII.

How Bob Bronze *had the Art to draw off along with him* Squat, *and ſome other of* John Bull's *Servants, when he was diſmiſſed: How he thwarted all* John's *Meaſures; was like to be called to a ſevere Account for his late Peculations; and how at laſt* John *was obliged to take him back again into his Family.*

WHILE *Bob Bronze* was Caſhier to *John Bull*, he ſo ingratiated himſelf to ſeveral of his Maſter's Servants, by conferring ſome Favours, by his Openneſs and Frankneſs, and the Oilineſs of his Tongue, that ſome of them reſigned their Places when he was diſmiſſed. Of theſe none was of Conſideration enough to be mentioned in this Hiſtory, except *Squat*, whom we ſhall have frequent Occaſion to name hereafter.

As *Bob* had diſtinguiſhed himſelf all along by Oppoſition, and found his Account in it, he conceived that he muſt now go his old Road, in order to oblige *John Bull* to admit him a ſecond Time into his Service. To this End he ſpoke contumelioufly of *John*'s Conduct in the open Manor-Court, and even diſperſed many printed Papers among the Tenants to the Landlord's Prejudice. But what vexed *John* more than any Thing, was *Bob*'s openly joining ſuch of the diſcontented Tenants as *John* thought to be Enemies to his Family, and his practiſing on Mrs. *Bull* to become cool upon her Huſband, and even refractory.

This ſo ungrateful and indecent Conduct of *Bob*'s ſo nettled *John Bull*, that he ſwore a great Oath he would

would have his Head, or at leaſt his ill-gotten Eſtate. But while *Sternholt*, who hated *Bob* mortally, was contriving how to pleaſe his Maſter, and ſatisfy his own Revenge, he found himſelf of a ſudden forced not only to drop all Thoughts of proſecuting *Bob Bronze*, but to apply to his Friendſhip.

It ſeems *John Bull* had a Mind to cram his Pocket with Guineas and Crown-Pieces by Means of Gamblers, and other ſuch like Artiſts, in Imitation of his Friend *Orlando*, Steward of *Clay-foot*, who had juſt about that Time p'ayed many ſuch Pranks. The Scheme went on ſucceſsfully at firſt; but there being no ſolid Foundation to ſupport the vaſt Fabrick raiſed by the Art, or rather the Inchantment of *John*'s Gamblers, it fell at once to the Ground, and cruſhed Thouſands in its Fall. So great Calamity could not but cauſe Murmurs and Heart-burning among *John*'s Tenants, which *Bob* taking Care to foment, and by laying all the Blame at *Sternholt*'s Door, he ſo inflamed all the Copyholders, and even Mrs. *Bull*, that the Confident, though innocent as a Babe unborn, found himſelf under the fatal Neceſſity of ſuing for the Protection of the Man in the World he loved leaſt.

But *Sternholt* had no other Means to quiet the People, and ſecure himſelf from their Rage, but by intreating *John Bull* to ſtifle his Reſentment againſt *Bob*, and take him again into his Service, for *Bob* had acquired ſuch Influence with the Tenants, who loved Oppoſition at their Hearts, that he could inflame or cool them at Will. *John* digeſted the Pill with much Reluctancy; but the Peace of the Manor and the Safety of his Confident required that he ſhould overlook all *Bob*'s Failings and Preſumption. Thus *Bob Bronze*, by ſcreening the innocent *Sternholt*, got once again into his former Poſt of Caſhier, wherein we ſhall ſee him act a Part equal to his Ambition and Addreſs.

CHAP.

CHAP. XIII.

How John Bull *ſtomached being forced to re-admit* Bob Bronze *into his Service; and how he became tired to ſuch a Degree of the turbulent Diſpoſition of his new Tenants, that he reſolved to retire to* Mumquag, *reſerving to himſelf an Annuity for Life out of the Manor of* Bullocks-Hatch.

JOHN BULL, though naturally mild and good-natured, was ſenſible of the Reſpect due to him as a Maſter and Landlord; and therefore took it grievouſly to Heart, that he was forced to gratify, inſtead of puniſhing *Bob Bronze*, as his Inſolence and Ingratitude deſerved. This Compulſion threw *John* into a Thoughtfulneſs at firſt, which was ſoon heightened into a ſettled Melancholy, by reflecting on the natural Unſteadineſs and Turbulency of his new Tenants.

The Change in *John*'s Countenance and Behaviour was too viſible to be overlooked by *Sternholt*, who could not bear to ſee his Landlord ſo tortured in Mind. "Sir (ſaid he one Evening, as they ſate together ſmoking a ſocial Pipe) having obſerved you "of late more penſive than uſual, and far more reſerved even towards myſelf, I would beg to know "the Cauſe; for, though I am not conſcious of "having given the leaſt Occaſion, I fear much "from the Art and Malice of that Raſcal *Bob Bronze*, "who aims at engroſſing your Confidence, as well "as your Power."

John

John Bull, I diſown not that I am more penſive than uſual, and that I have been of late reſerved to you; but, my faithful *Sternholt*, you have no Share in my Inquietude. I have no Objection to your Conduct, nor no Doubt of your Friendſhip: And to let you ſee I have not, I will take your Advice concerning a Reſolution that has laboured in my Breaſt ever ſince that inſolent Fellow *Bronze* has obtruded himſelf into my Service.

You know with how great Reluctance I took Poſſeſſion of this Manor; and I muſt tell you, that nothing but the good Opinion I had of myſelf could have induced me to get the better of my Prejudice. I knew my heart ſo well, that I was ſure it would not be my Fault, if my new Tenants were not happy, and did not make me ſo: But how miſerably have I been deceived! I find by Experience, that no Landlord can pleaſe them. In ſhort, my dear Friend, I find to my Coſt there is no Quiet or Happineſs for me to be expected among you. This Plainneſs would not, perhaps, pleaſe another Ear; but yours I am ſure not to diſpleaſe. You are no Stranger to the Foibles of moſt of your Fellow-Tenants; you are my Friend, and as ſuch, I deſire your Advice and Aſſiſtance in an Affair of infinite Delicacy in itſelf, and of great Importance to me.—After *Sternholt* had given him the ſtrongeſt Aſſurance of his Friendſhip and Fidelity, he proceeded thus: —— "You know how I ſtand "affected to my Family; you know my Mind as to "* * * * *, and I know your Provocations. In ſhort, "I conſider but myſelf; and as my Happineſs depends "wholly on my Quiet, I would fain ſpend the reſt "of my Days on my Eſtate at *Mumquag*, and reſerve a "reaſonable Annuity for Life on this—You know "my Mind; and I rely on your Integrity, Skill, and "Secrecy for managing a Treaty, and taking other

"proper

" proper Steps for conducting me to Peace of Mind " and Happineſs."

CHAP. XIV.

How Sternholt *took his Meaſures for anſwering the Confidence repoſed in him by* John Bull; *and how he died while the Negociation was going on, not without ſome ſlight Suſpicion of unfair Play on the Part of his Enemies. How, after* Sternholt's *Death,* John Bull *ſent to ſeal up all his Papers, that the aforeſaid Negociation ſhould not come to Light; and how the whole Secret came out by Means of* Bob Bronze.

WHETHER *Sternholt* had any Squeamiſhneſs concerning paternal Failings, or any ſecret Inclinations towards the Perſon he was ordered to treat with about *John Bull*'s Retirement from the Manor of *Bullocks-Hatch,* and a conſiderable Annuity for Life; or whether he was glad of an Opportunity to be revenged of* * * * * who had vowed his Ruin, for having adviſed *John Bull,* at his firſt coming to the Poſſeſſion, to keep the Staff in his own Hand; or whether he had any other, and what Views; but ſure it is, that he laboured very earneſtly to bring Matters to bear purſuant to *John Bull*'s Intentions, and brought them almoſt to the laſt Perfection, when he was ſuddenly ſtruck with the Blow of Death.

Sternholt, though diſintereſted, was not popular; and it was ſhrewdly gueſſed that he had Enemies who might

might be jealous of his Power, and apprehenſive of his Reſentment. But whether they had any Suſpicion of the ſecret Negociation he was employed in, is not ſo clear, as that he died very ſuddenly and unexpectedly. As there is no Poſſibility of ſtopping the Mouths of goſſiping Wives and rattling Men, it is no Wonder that *Sternholt's* Death was the Subject of Cenſure.

But though the Alarm of his Death was great and general, it alarmed the Breaſt of *John Bull* more than any other. He would have gone perſonally to *Sternholt's* Houſe to ſecure his Papers; but fearing to give too great Umbrage, he ſent the faithfulleſt of his Clerks with an Injunction to bring him all *Sternholt's* Papers, without inſpecting any. The Clerk, alarmed at ſo uncommon an Injunction, imparted the Cauſe of his Surprize to *Bob Bronze*, who not doubting of ſome extraordinary Secret between *John Bull* and *Sternholt*, hoped, by coming at it, to render himſelf ſo neceſſary to his Maſter, that if he ſhould not be able to gain upon his Love, he might upon his Fear. And it happened as he had projected; for by an Indulgence of *John's* Clerk, who had Orders not to inſpect *Sternholt's* Papers, *Bob* came by the important Secret, which it was ſo much *John Bull's* Intereſt to keep concealed. From that Hour to that of *John Bull's* Death, *Bob* drew into his own Circle all the Power of the Landlord, and Emoluments of the Manor.

CHAP.

CHAP. XV.

How John Bull *prayed* Orlando Baboon *to contrive giving young 'Squire* South *Satisfaction concerning the Exchange of Goat's Fleſh for Beef. How* Philip Baboon *intended to ſeize to his own Uſe both the Farms in Queſtion; and how* John Bull, *at 'Squire* South's *Inſtance, ſet out his armed Challops, ſet upon* Philip's *Boats unſuſpected, and took and blew up every Stick of them near the* Silian *Farm.*

'SQUIRE *South*'s Threats concerning the Manor of *Mumquag* put *John Bull* into ſuch a Tweague ever ſince their laſt Interview, that he had no Reſt till his Neighbour *Orlando Baboon* ſet his Heart at Eaſe by aſſuring him, that he would join him to diſpoſſeſs Gaffer *Swarthy*, in Favour of 'Squire *South*. *John* was highly pleaſed to let the World ſee that he had ſo powerful a Friend as *Orlando*; and the artful *Baboonian* was no leſs pleaſed that he could make a Breach in the grand Compoſition, and wean *Swarthy* from his Attachment to the late Plaintiffs in the general Law-Suit. As for 'Squire *South*, he ſaw that the ſeparate Intereſt of *Mumquag* would occaſion an everlaſting Jealouſy between him and *John Bull*; ſo that he doubted not to diſſolve by Degrees the Harmony that had long ſubſiſted between the Plaintiffs in the late grand Suit, by which old *Lewis Baboon* had been ſo greatly diſheartened and impoveriſhed.

Orlando, as cunning a Wight as ever took Meaſure of an Oaf's Foot, had no ſooner *John Bull*'s Conſent to tranſact any and every Thing in his Name, but he drew up an Inſtrument, by which he, *John*, and

South

South, diſpoſed, as they thought fit, of all the Poſſeſſions in the Neighbourhood, without any Regard to ſuch Settlement as had been made by the late grand Compoſition; and he had the Addreſs to prevail on *Nic Frog* to become a Party to the ſaid arbitrary Award; but it was with a ſecret Salvo, that *John Bull* ſhould bear any Expence he ſhould be put to in Conſequence of his Acceſſion. *Nic* had all his Eye-Teeth grown, and was ſure to bite *John Bull* in all their Bargains.

No ſooner was this Award publiſhed, but *Philip Baboon*'s Wife, as very a Termagant as ever poor Man was curſed withal, teazed her Huſband ſo about making Proviſion for his ſecond Brood by her, that to content her, and procure himſelf domeſtick Peace, he ordered his Chaplain, a mettled, meddling, cunning Fellow, to fit out all his Boats, and take Poſſeſſion in his Name of two ſmall Iſlands which had formerly belonged to his Predeceſſors, and even had been in his own Poſſeſſion not many Years before. This became the ſcheming Prieſt, he ſecured one of the Iſlands preſently, and was near ſecuring the other, when 'Squire *South* ſent ſo uncivil a Meſſage to *John Bull* concerning his Favourite Manor of *Mumquag*, that *John* was in a great Pucker; and, to aſſwage the 'Squire's Wrath, he fitted out all his Challops immediately, and fell unawares on *Philip*'s Boats, juſt after his Servants had been landed on the Iſland, and ſunk, burnt, and took every Stick of them.

CHAP. XVI.

How all the Neighbours cried out Shame at John Bull *for deſtroying* Philip Baboon*'s Boats without any previous Notice or Quarrel. And how, to be revenged,* Philip *attempted to give* John Bull *ſome Diſturbance at Home, and actually fixed Scaling-Ladders to the Walls of a Barn which a Predeceſſor of* John*'s had forced from* Philip. *How* John Bull, *being ſcared out of his Wits at* Philip*'s Preparations againſt him, wrote him an obliging Letter by* Orlando Baboon, *wherein he aſſured him of the Reſtoration of the* Barn *that had been wreſted from him, if he would pocket the Affront and Injury he had done him at the Inſtigation of* 'Squire South.

ALL *John Bull*'s Neighbours being ſcandalized at the Treachery of his late Uſage to *Philip Baboon*, he held down his Head where-ever he met any of them; and at laſt threw the Blame on the Pilot of his Challops, who, he ſaid, exceeded his Orders. But all the World ſneered and chuckled, when they ſaw that ſame Pilot rewarded inſtead of being puniſhed. Some of *John*'s own Tenants reſented the perfidious Blow, as it ſeemed to fix a Blemiſh on all the Inhabitants of the Manor of *Bullocks-Hatch*, and would be glad to lay Hands on the Adviſer of the Perfidy, and puniſh him as he deſerved: But *John*, who was tender of his Servants, never would name the Adviſer, though

though it was ſhrewdly gueſſed that he was an Inhabitant of the Manor of *Mumquag*.

But be that as it may, *Philip Baboon* reſented the unjuſt Indignity ſo highly, that he avowed publickly he would ſell and pawn every Rag he had on to be revenged of *John Bull*. Accordingly he fitted out all the Boats he could lay Hands on, and with ſo profound Secrecy, that had not the Winds diſfavoured, they would have landed their Hands on the Manor of *Bullocks-Hatch* before *John* could know of the Deſign. Though this be a Fact notorious to all the Neighbourhood, it will hardly meet Credit hereafter; for who that conſiders *Philip*'s late Loſs of Boats, the great Diſtance between his Manor and that of *Bullocks-Hatch*, and the extraordinary Number of *John Bull*'s Challops, can ſuppoſe that ſo bold an Effort could be made by *Philip* under ſo great Diſadvantages?

But however Poſterity may judge of this Fact, *John Bull* was ſo ſenſible of the Reality of it, and ſo affected with the Danger he had miraculouſly eſcaped, that he trembled every Inch of him; and while the Fit was hot upon him, he ſent to *Orlando Baboon*, his Friend, to mediate a Reconciliation between him and his Couſin *Philip*, who had juſt before fixed Scaling-Ladders to a Barn that he had been ſtripped of by *John Bull*'s Predeceſſor.

Orlando, who was *John Bull*'s Friend from the Teeth outward only, and wiſhed that *Philip* had his Barn again, that *John*'s Tenants might no more fat their Fowls there, very willingly undertook to reconcile the Landlords at Enmity; but told *John Bull* under the Roſe, that nothing could be done with *Philip Baboon*, unleſs he had the Barn at *South-Mims* reſtored to him. *John*, who was frightened out of his Wits at *Philip*'s late Invaſion, conſented, without the leaſt Heſitation, to promiſe by Letter to procure *Philip* all the Content he himſelf could wiſh for.

Upon which all Signs of Rancour ceaſed for the preſent between *John Bull* and *Philip Baboon*.

The Neighbours talked variouſly of this Promiſe of *John*'s. Some ſaid, it was of a-piece with the late treacherous Deſtruction of *Philip*'s Boats, never intended to be kept; others ſaid, and perhaps with more Truth, that as *John* was very indifferent concerning every Thing that did not immediately affect his Manor of *Mumquag*, he really deſigned to deliver up the aforeſaid Barn to *Philip*; but that his Tenants of *Bullocks-Hatch*, and even his Wife, threatening to lead him a weary Life if he attempted the Performance of his Promiſe, he was forced to drop all Thoughts of it.

CHAP.

CHAP. XVII.

How Philip Baboon *was so exasperated at the Non-performance of* John Bull's *Promise, that he threw himself into* 'Squire South's *Arms, though an Enemy, to be revenged of* John; *and how kindly* Philip *was received by* 'Squire South, *that he might help protecting a* China-Shop *which the* 'Squire *had lately set up in* Nic Frog *and* John Bull's *Neighbourhood.*

ORLANDO *Baboon* had no sooner reconciled *John Bull* and *Philip Baboon*, but he was suddenly snatched out of this Life, to the great Joy of *Philip*, and Mortification of *John*, who looked upon him as the best Friend he had in the World. The Truth is, *Orlando* had not Honesty enough to be a Friend to any Man; but he had the Cunning to perswade *John*, that he was sincerely his, though all the while he was urging him to his Ruin. And to this Day the Neighbours are of Opinion, that if he had lived a few Years longer, he would have quite undone all his over-credulous Acquaintance.

Had *Orlando* lived, it is thought he would have soothed or bullied *John* to perform his Promise of restoring the aforementioned Barn: But his Death emboldened the Obliger to give Content to his Tenants, by breaking through his Engagement. *Philip* was so enraged at this second Perfidy as he called it, and some other Indignities, that he vowed Revenge; and the better to come at it, sought the Friendship of 'Squire *South*.

John had Intelligence of *Philip*'s Deſign, but could not be prevailed to believe that any Conſideration could induce 'Squire *South*, whom he had ſo lately and eſſentially obliged, to hearken to any Propoſals to his Diſadvantage. But he was no leſs miſtaken than ſurprized to find the 'Squire and *Philip* together one froſty Morning drinking Gin at a Brandy-Shop, with *Nic Frog*'s Favourite Daughter between them.

So ſhocking a Sight could not but put up *John*'s cholerick Blood, who in his Paſſion laid upon *Philip*, and the 'Squire with a Quarter-Staff he uſually carried in his Hand: But both fell upon him ſo furiouſly, that *John* had enough to do to fight his Way to the Shop-Door. As ſoon as he was out of the Reach of his Enemies, *John* whooped and halloo'd to *Nic Frog*, that his Daughter would be debauched, unleſs he came inſtantly to her Relief; but *Nic*, though he loved his Daughter as the Apple of his Eye, could not be perſuaded to quarrel openly with ſo good a Cuſtomer as *Philip Baboon*: But for all that, he was not the leſs ſolicitous about his Daughter, whom he found the Means to preſerve at the Expence of others.

CHAP.

CHAP. XVIII.

How Nic Frog *waited on* John Bull *to beg he would engage young* Lewis Baboon *to interfere in the Preſervation of his Daughter from the Embraces of ſuch* Ninkumpoops *as* 'Squire South *and* Philip Baboon; *and the Conſequence of this Interview.*

SOME few Days after *John Bull* had been ſo ill uſed by 'Squire *South* and *Philip Baboon*, and ſo ſlighted by *Nic Frog*, he was ſitting penſively in his Counting-Houſe, fretting his Guts to Fiddle-Strings, when lo! *Nic* came to make him a Viſit. After the uſual Salutation, *Nic* opened the Purport of his Viſit in the following Manner:

Nic. I am come to return you Thanks for your intended Friendſhip to my Daughter, and to aſk your Pardon for not ſeconding your good Intentions: But, Mr. *Bull*, I am ſorry to ſay it, I have not recovered my Strength ſince my laſt Bout at Back-Sword with old *Lewis Baboon*. Beſides, *Philip* is one of my beſt Cuſtomers.

John. But ſhould he deflower your Daughter, may not he then ſet up a Shop of his own?

Nic. No, no; the Ninkumpoop is too proud and lazy: I fear the 'Squire much more; he has got ſuch odd Whims in his Head ſince he has lain in a *Chints-Bed*, and taſted of *Mango's* and *Indian Birds-Neſts*, that I fear leſt he ſhould inveigle my Child to abandon her own Father for good. Do not you ſee how he has ſet up a *China-Shop* already in our Neighbourhood?

John. Why, *Nic*, you would not have me venture alone to break all the 'Squire's Tea Equipage?

Nic. The Truth is, Mr. *Bull*, you are luſty, and ſtrong enough to encounter both 'Squire *South* and Lord *Strut*; but I know your Influence with young *Lewis Baboon*, and his new Steward, and adviſe you to requeſt that the young Man might bear you Company.

John. Nay, for that Matter, as you ſay, I am ſtrong enough to deal with them alone; but for the greater Safety and Expedition, I do not care if I call upon young *Lewis* in my Way.—But, Mr. *Frog*, will not little *Lewy* expect I ſhould bear his Expence? 'Tis a cunning young Hound's-foot as any within fifty Miles of him.

Nic. Lord, that a Man of your Figure and Fortune ſhould mind ſo trifling a Sum as the Travelling-Charges of one young Lad! Why, Mr. *Bull*, you forget your own Dignity——For Shame! let it not be ſaid that any of the Blood of the *Bulls* would permit any Man to club a Reckoning in his Company.

John Bull was ſo tickled with *Nic*'s Flattery, that he granted all, and more than he aſked. He ſent immediately to young *Lewis*, to deſire he would give him a Meeting at *Mumquag*, whither he was juſt ſetting out. *Lewis* met him there accordingly, and entered into Articles with him, *Nic Frog*, and one *Fred. Wildfire*, to oppoſe the joint Efforts of the *Wooers* of *Nic*'s Favourite Daughter.

CHAP.

CHAP. XIX.

How John Bull *and young* Lewis Baboon *were forced to beg and pray* Nic Frog *to ſign the the ſaid Articles, though he was more concerned than any other of the Contractors. How* Fred. Wildfire *repented and retracted what he had done; and how* John Bull *was ſaddled with all the Expence that attended the aforeſaid Aſſociation.*

THO' the Inſult offered by Lord *Strut* and 'Squire *South* affected *Nic Frog* more than any Man alive, yet ſo tenacious was he after the Parties met at *Mumquag*, that he refuſed ſigning, till young *Lewis Baboon* promiſed that *John Bull* ſhould indemnify him. Then indeed, after a Thouſand Quirks and Evaſions, *Nic* ſigned, but not till he had a Defeazance under *John Bull*'s Hand and Seal.

As this Aſſociation was not kept a Secret, 'Squire *South* and *Philip Baboon*, or Lord *Strut*, no ſooner had Notice of it, but they vowed to be revenged of *John Bull*, whom they looked upon as the Promoter of the League againſt them. The 'Squire ſwore by the *Fiddle* of his deceaſed Father (an Inſtrument much revered in the Family) that he would work *John*'s Buff, and make him repent every Vein of his Heart, that he had diſobliged the Lord Paramount of *Mumquag*; and his firſt Step was to wheedle into his own Intereſt *Fred. Wildfire*, whom *John Bull* reckoned upon as his beſt and faſteſt Friend.

John was Thunderſtruck at the *News* of *Fred.*'s Defection; and his Alarm for *Mumquag* was ſo great, that he prevailed on his Wife to agree to a Mortgage upon her Jointure Lands for him to raiſe Money, which he diſperſed among all the poor hungry Fellows in the Neighbourhood of his little Favourite Manor. By this Means he hoped to ſecure *Mumquag* from the impending Danger: But, not contented with this Precaution, he armed the beſt Part of his Challops, and ordered them to lie off a diſtant Mine belonging to Lord *Strut*, for fear he ſhould fetch any Ore to Market, that might enable him to ſupport his Aſſociate 'Squire *South*.

But this was not all neither; for *John* being no leſs afraid of an Invaſion of *Bullocks-Hatch* by Lord *Strut*, who had but very few Boats, and by 'Squire *South*, who had not one Boat in the World, than of one to *Mumquag* by *South* and *Wildfire*, he armed all his Tenants at Home, and covered the Rivers about the Manor of *Bullocks-Hatch* with armed Challops of all Sizes. Nor was he even then at Eaſe; for if the Wind blew from either the Eaſt or Weſt, his Heart panted like any Thing.

The young Varlet *Lewis Baboon* made great Game of *John Bull* on this Occaſion, and played intolerably upon his Fears. Sometimes the young Elf would put *John* in Mind of a Cloud gathering in the Eaſt, and the next Moment he would whiſk the good Man about to view one riſing on the oppoſite Side of the Horizon. And though *Nic Frog* was leſs offenſive, or rather leſs indiſcreet, whilſt in Sight, *John*'s Back was never turned but *Nic* lugged out his Tongue at him a full half *Flemiſh* Ell beyond his Butter-Teeth.

In all this coſtly Buſtle *John* had the Honour of having no Partner in defraying the Expence. For, pleaded, he had no Challops, and very little Money: and *Nic* ſwore himſelf black in the Face, that he had neither

neither Victuals, nor Money to buy any, but offered to ſend *John* Half a Dozen of his rotten Challops, provided he would ſend Proviſions on board, and pay the Mens Wages.

CHAP. XX.

Of the Uſe Bob Bronze *made of the Secret of* Sternholt's *Negociation, and how he came about* John Bull *to increaſe his own Power.*

NO ſooner had *Bob Bronze* a Sight of *Sternholt*'s Papers, but he laid Hold on *John Bull*'s Orders to him for negociating the Term of his Abdication from *Bullocks-Hatch*. Of this important Paper he took a haſty Copy, which he intended ſhould ſerve him for a double Purpoſe. In the firſt Place, as was mentioned, he hoped, by Means of it, to intimidate *John*, if he found him cool and reſerved; and next, he did not queſtion but to make his Court to young *Jack*, who might have it in his Power hereafter to return the Favour. It was thought that young *Jack* was no admirer of *Bob*, nor *Bob* of him; but it often happens, that Men find their Intereſt in paying Attention where perhaps they think none is due.

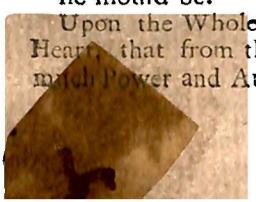
Be that as it will, before *Bob* would make a Step towards the riſing Sun, he reſolved to avail himſelf of the in the Zenith. One *Monday* Morning, then, as he came, as uſual, to bring *John Bull* his Weekly Pocket-Money, in laying down the Bag on *John*'s Tobacco-Board, he looked wiſhfully at him, and ſaid in a Tone

capable of moving a Rock, *My dear Landlord, I wiſh I could as readily lay my Heart on that Board, as I do this Bag of Money, to convince you that* Sternholt *never loved you half as much as I do.*——*John*, who expected no ſuch Compliment from ſo plain looking a Man, was really affected; which *Bob* perceiving, he took Courage, and puſhed home his Purpoſe: "Sir, (ſaid "he) I am no Stranger to your Uneaſineſs at the "Turbulency of your Tenants, nor to your Intention "of retiring to your Favourite Manor of *Mumquag*, "if *Sternholt* had lived to have executed your Or-"ders." At theſe laſt Words *John* bit his Lips, and fretted exceedingly; but *Bob* ſtill went on, unheeding as it were any Change in *John*'s Countenance. "Sir, "I humbly beg Leave to aſſure you that I am as "capable, and I believe more willing, to ſerve you in "all Reſpects than *Sternholt*. You cannot forget, "who his Sire was; but, Sir, Anceſtral Faith flows "in every Vein of mine. If your Humour of retir-"ing from us ſtill ſubſiſts, I will continue the Ne-"gociation; and all the Recompence I expect is, "that you will allow me to retire along with you. "For, Sir, no Stripling's Gut-ſtrings yearn ſo for a "Sweet-heart, as my Bowels do for you."——Now *Bob* put on one of his mournful Faces, and took *John*'s Right-Hand, full of Gold as it was, and kiſſed and ſlabbered it as though it had been the Lips of the Laſs he had laſt laid his Leg over.

The Kiſſing-Scene being at an End, *Bob* renewed his Addreſſes to *John*, whoſe good-natured Heart he had almoſt conquered; which being obſerved by *Bob*, who has a Hawk's Eye of his own, he went on thus: "But, Sir, if I might be ſo bold to offer you Ad-"vice, it would be to drop all Thoughts of retiring "hence. I am ſenſible of your Diſlike of the Tur-"bulent, moody Humour of your Tenants, of "Love of Eaſe and Tranquillity; and, above all,

" your Indifference towards young *Jack*, for certain
" private Reaſons; theſe are Motives, it is true; but
" would you inlarge, embelliſh, and inrich your fa-
" vourite Manor, you muſt remain here among us,
" who are able to promote your Deſigns. And, let
" me add, your Tenants here ſhall promote any
" Views you may have relating to *Mumquag*, if you
" do me the Honour of confiding in me alone, and
" intruſting me ſingly with the Exerciſe of your
" Power within this Manor. I know the Tenants
" to be headſtrong as Mules, unſteady as Weather-
" cocks, and murmuring as *Jews*; but they have
" their blind Side, and no Man knows the Way to it
" ſo well as I. The Truth is, they love Money, and
" will have it at any Rate; therefore, if you leave
" Matters to my Management, I will forfeit you my
" Neck if I do not make the proudeſt of them jump
" over a Stick, and fawn upon you like any *French*
" Spaniel. In ſhort, Sir, let it be known throughout
" the Manor, that I have your Ear and Confidence; and
" if ever you are put to a Pinch, or have cauſe to be
" ruffled, call me and uſe me as the verieſt Scoundrel
" that ever darkened theſe Doors: And, Sir, allow
" me to ſay, that many Villains have ſet their Feet
" within this Threſhold; among which, though I
" cannot ſay directly that *Sternholt* was one, yet I am
" ſure he was the Son of one who was no better than
" he ſhould be."

Upon the Whole, *Bob* had ſo wound up *John*'s Heart, that from that Hour he delegated to him as much Power and Authority as he required.



CHAP.

CHAP. XXI.

How Bob Bronze *laid about him in* Bullocks-Hatch *as ſoon as* John Bull *veſted him with ample Authority. A Sketch of* Bob*'s and* Squat*'s Characters. How* Bob *ſpoke contumelioufly of young* Jack *to* Squat *one Evening as* Bob *came to* Squat*'s Houſe frightened out of his Wits.*

THOUGH *Bob Bronze*'s Blood was not as thoroughly infected as old *Noll*'s, yet he bore impatiently enough the being ſubſervient to any Man. But, as Matters ſtood with him, he thought it prudent to affect leading, rather than driving his Maſter; and *John Bull* was well enough contented with the Shadow of Power; as for the Subſtance, he delegated it to *Bob* ever ſince the late Converſation. From *Bob*'s natural Temperament it may be eaſily gueſſed that he could bear no Equal, nor would have any. He chopped and changed in all the Offices of the Manor and Manor-Houſe, and turned off every Mother's Son that offered to reaſon, or ſtand upon Terms with him. *Furioſo*, who had been one of *John*'s Clerks for ſome Years, and in his Confidence, ſtood but on a very tottering Foundation with *Bob*, though nearly allied to him; and *Squat*, who had reſigned in compliment to him, on his late turning out, found himſelf ſinking in *Bob*'s good Graces, as this latter roſe in the [illegible] of their common Landlord.

Never were any two Men unapter for Friend[illegible] than theſe two; which induced many to wonder how

how a ſeeming good Underſtanding had ſubſiſted between them for ſome Years. But what might be a Myſtery heretofore, is now become as obvious as the Sun. Before *Bob* arrived at the Summit of Fortune's Hill, he made uſe of *Squat* as a Round to mount to it; and during this Interval, he hugged him, took him into his Boſom, flattered his Vanity; and in ſhort, laid a Reſtraint on his own Temper to indulge *Squat*'s: But when he found himſelf above his Level, he dropped the Maſk, and began to appear in his native Colours.

Squat, who was naturally vain, impetuous, and haughty, thought himſelf *Bob*'s Equal at leaſt, if not his Superior in Parts, Blood, and Fortune; and ſaw no Reaſon why he ſhould not riſe as faſt and as high. But finding himſelf deceived in *Bob*, he began firſt to cool towards him, and afterwards to declare openly againſt him. But before Matters came to Extremity, *Bob*, who lived next Door to *Squat*, came one Evening to ſee his Neighbour under all the Perturbation of Mind that can poſſibly be imagined. "'Oh! ſaid he, my dear Boſom-Friend, how un-" happy is my Fate! Here is a Letter in my Hand" giving Intelligence, that my Houſe is to be ſet on" Fire this very Night, and I am to be murdered" into the Bargain."——*Squat* ſimpered to ſee the Tweague his Neighbour was in; and ſitting down by him, ſpoke to him in the following Manner: "Why," Neighbour *Bob*, I never was more miſtaken in a" Man than I am in you; (ſecretly alluding to *Bob*'s" Falſehood and Ambition) for I thought you a Man" of Reſolution, but I find you a Chick. Cannot you" ſee that the Detection of the Deſigns of a Man's" Enemies is his Safety? My Houſe would be in" Danger, ſhould yours be in Flames; therefore ſhall" my Servants watch all Night along with yours:" And as for Murder, ſhould you think your own" Houſe

" Houſe inſecure, you are welcome to ſtay in mine.
" But, Neighbour, what have you done to deſerve
" ſuch Puniſhment, or to have your Conſcience fly ſo
" in your Face?"

Bob. Nothing in the World, as I hope to be ſaved. I have walked as upright as a new Chancellor, who has the keeping of the King's Conſcience.

Squat. Ha! ha! of late, you mean. You know that formerly Hay and Oats was foul feeding.

Bob. Pſhaw! Pox o' that ſilly Affair; 'twas before your Time—

Squat. Then ſome ill-natured Things have been ſpoke of a certain late Contract.

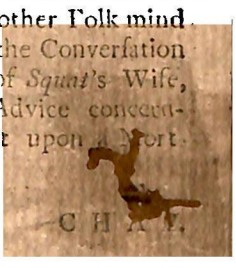
Bob. Prythee no more of theſe Fooleries—

Squat. Nay, do not look grave; I was but in Jeſt —But, as to the Matter in Queſtion; what Man of Spirit have you lately puſhed beyond his Patience? Such he muſt be, that could form the tremendous Deſign of murdering you, and burning your Houſe in one and the ſame Night.

Bob. None, as I expect a Ribbon. You know me, dear *Squat*, to be as cool and paſſive as a Gentleman Uſher.

Squat. I have heard it whiſpered, that young *Jack* would have been better pleaſed if you had talked more obligingly of him to our Landlord, and paid him greater Deference.

Bob. Pſhaw! Fool! who minds whether he be pleaſed, or diſcontented? Why, ſhall other Folk mind him more than his Dad?——Here the Converſation was interrupted by the Coming in of *Squat*'s Wife, who came to aſk her Husband's Advice concerning ſome Money ſhe was laying out upon a Mortgage.



CHAP. XXII.

How Bob Bronze *managed* John Bull's *Wife; and how, by her Means, he managed* John *and all the Tenants. And how he encouraged* John *to ſpare no Expence upon* Mumquag, *and ſupported him by his Intereſt with Mrs.* Bull.

JOHN BULL's Wife has always the keeping of the Purſe; and beſides, ſhe had no ſmall Aſcendancy over *John* and among the Tenants. *Sternhold* played his Part pretty tolerably with her till that unlucky Affair of the Gamblers already notified; but after that, whilſt he lived, ſhe would every now-and-then ſtop ſhort to aſk ſome impertinent Queſtions. Theſe were a Sort of Humours *Bob* did not like; and he took a new Method to keep her always in Temper, and conſtantly complaiſant and ſubmiſſive.

Though Mrs. *Bull* had the keeping of the Purſe, ſhe would be glad of private Pin-Money to defray her idle Expences, and pay her Mantua-maker and Milliner; for ſhe was not allowed to finger any of the Money in the Purſe, which was all at her Huſband's Diſpoſal, when once gathered; or rather at his Steward's. *Bob*, being well acquainted with Mrs. *Bull*'s private Profuſions and Want of Pin-Money, waited on her one Morning at her Toilet, and told her without mincing the Matter, that if ſhe would reſign herſelf up wholly to his Conduct, ſhe ſhould never want Money, Jewels, new Cloaths, nor Opera, Ridotto, and Maſquerade-Tickets.

The

The good Woman, who had been more politely treated by *Sternholt*, was ſomewhat nettled at *Bob*'s plain Way of Speaking; but ſhe had ſuch an Itch to Gaming, Dreſſing fine, and indeed to all Manner of Luxury, that ſhe ſtifled her Reſentment, and promiſed to be as ſupple as a new Biſhop, and complying as an old Uſurer's Harlot; but begged as a Favour, that whenever he had any Requeſt to make to her, it might be with Decency, in order to ſtop all the old Wives Mouths, who would otherwiſe make free with her Fame. *Bob* promiſed; and, to do him Juſtice, he performed his Word with good Grace. For though he greaſed Mrs. *Bull*'s Fiſt, and ſecured her over Night, whenever he wanted a Favour; yet would accoſt her, for Form's Sake, next Day in open Company with great Ceremony and ſeeming Reſpect.

Sometimes he would affect paying her more than ordinary Compliment, when the Favour to be granted was of Conſequence. And on theſe Occaſions he would order his Satellites, of whom he had a Number always wandering about the Orb of his portly Perſon, to ſtand up, and make her flattering Speeches, which he himſelf always took Care to ſecond in Perſon. Of theſe the moſt voluble and ſprightly was *Limberham*, as pliant a Twig as ever grew under the Shade of a Foreſt-Oak: And he fared as well for his Ductility; always rooſting in a ſnug Place, and baſking in Sun-ſhine. Another of his Preamblers was *Stiff*, who always ſpoke with ſuch an Air of Plauſibility and Importance, that he acquired very much the good Graces of Mrs. *Bull*, and was much more in Favour of the Tenants than any of *Bob*'s Jack-calls. And yet it would puzzle a Conjurer to diſtinguiſh between the Virtues of *Stiff* and *Limberham*. If implicit Obedience to *Bob*'s Nod was Merit, they [illegible] it alike; and if going all his Lengths was virtuous, then

then they are ſtill on an Equality, and both are Angels of Light.

After *Bob* had ſecured the Reſignation of Mrs. *Bull*, he told *John*, that now he might improve, extend, and embelliſh *Mumquag* as much as he would; and that he would take upon himſelf to defray all the Expence: "For," ſaid he, one Evening over their Cups, to *John*, who ſeemed to queſtion his Sufficiency, "I "have made Love to your Wife, and ſucceeded ſo "far; as that I may ſay ſhe carries the Purſe but for "my Uſe." He went on exulting, and proclaiming his Intereſt in Mrs. *Bull* ſo long, that the Huſband thought it decent to take him down a Peg; though, for any thing *John* cared, all the Militia of the Manor might be well with her, provided he could finger the Pence.

Bob's Influence with Mrs. *Bull* was of infinite Service to him, not only with Regard to the Huſband, but Tenants, who are but too apt to judge favourably of a Steward in her good Graces; on a Suppoſition, that ſhe would countenance no Colluſion or Corruption. The Sequel will ſhew the Error or Rectitude of the Suppoſition.

CHAP.

CHAP. XXIII.

How Bob Bronze *was put to it to defray the vaſt Expence* John Bull *had incurred by falling out with 'Squire* South *and Lord* Strut. *How the Tenants murmured at* John *and* Bob*'s Conduct; and how* Bob *fee'd an Adept, dreſſed in Petticoats and Lawn, to ſtop the Tenants Mouths with Sugar Plums, for fear they ſhould incenſe Mrs.* Bull *againſt him.*

AS ſoon as *John Bull* found himſelf abandoned by *Fred. Wildfire*, he was at his Wits-End; and not doubting but 'Squire *South* had debauched ſo natural an Ally from him, with a Deſign to ſeize upon *Mumquag*, he moved Heaven and Earth to raiſe the 'Squire Enemies, and wean from him and weaken his Friends. Some he bribed extravagantly high, others he frightened with his vaſt Preparations. In ſhort, all the Rivers were covered with his Challops, and all the Fields with his armed Men both Foot and Horſe.

Theſe mighty Preparations were exorbitantly expenſive; but that was the leaſt of *John*'s Concern. If he could ſecure *Mumquag*, and bring down 'Squire *South*'s Pride, he minded not what the Tenants of *Bullocks-Hatch* ſhould ſuffer or ſay. But his new Steward, who had encouraged *John*, and obliged himſelf to find the Means of defraying all the Expence, was not quite ſo calm and indifferent as his Maſter. He had racked the Tenants wofully, and even ſeized to his own Uſe ſome Rents that were appropriated for the Payment of old Debts: He had forcibly ſeized on

all

all the Boatmen and Fiſhermen in the Manor to man *John*'s Challops, inſomuch that no Man could croſs a River to go to Market, nor no Fiſh could be had on Faſting-Days.

So unſatisfactory, in ſhort, was *Bob*'s Conduct in all Lights, on this Occaſion, that it gave almoſt general Offence; which he perceiving, and dreading that Mrs. *Bull* might take Fire, if the Flame was permitted to ſpread, he propoſed to his Maſter the extinguiſhing it by Sugar-Plums. *John Bull*, who knew not the Temper of his new Tenants ſo well as *Bob*, was not a little ſurprized, and even offended at the Extravagance of his Propoſal: "How! (ſays *John*) "pretend to lay, by Sugar-Plums, the high Fever of "Men, who think themſelves exceſſively harraſſed, "deceived, and injured?"

Bob. Sir, your Tenants are the verieſt Cheats in Chriſtendom. They have the Appearance of being turbulent and headſtrong, but they are, in the main, the tameſt, beſt-natured Creatures in the World. They are ready this Hour to cut your Throat, the next they will kiſs your Arſe, ſaving your Preſence, if you give them good Words. The only Difficulty is in finding apt Expreſſions, and applying them ſeaſonably. I do not remember to have ſeen the Tenants in ſuch a Taking as they now are in, ſince the Proſecution of the Country Vicar, *quorum pars magna fui*. But, for all that, if I have your Promiſe of the next fat Living in your Gift, I have a Friend, who ſhall harangue to them ſo oilily, ſo flowingly, and with ſuch ſeeming Candour and Affection, that their Ferment will be laid in an Inſtant. But there is no perſuading him to exert himſelf, unleſs he has your Promiſe to promote his Intereſt as Opportunity offers.

John. The Intereſt you mean muſt be ſpiritual, becauſe the Agent muſt be a ſpiritual Perſon, ſince you mention a Living for him.——I will promote his ſpiritual

ſpiritual Intereſt with all my Heart; but enriching him is not the Road to it.

Bob. In the primitive Ages of Chriſtianity the ſpiritual Intereſt might be the principal Object of the Attention of ſpiritual Perſons; but the Moderns are more enlightened. You have already reached out your benevolent Hand to raiſe the Perſon whoſe Pen we now ſtand in need of, for having employed it to weaken the ſpiritual Power; but, as we want it now to ſupport the temporal, it will well become your Generoſity and Wiſdom to ſecure it in your Intereſt. Though your Wife be all Complacency at preſent, as ſhe is naturally fickle, there is no Certainty that ſhe will not catch the murmuring Contagion, ſhould it continue: And if once the Tenants ſhould get Madam *Bull* of their Side, your Servants will ſurely go to Pot, and even you yourſelf will ſtand but on ſlippery Ground.

John promiſed all his Steward aſked in Favour of *Double*, whom he immediately ſet to work. And no ſooner had *Bob* engaged *Double* to put his Invention to the utmoſt Stretch in his Service, but he triumphed in all Companies he came into, ſaying, "You ſhall ſee ſuch an Apology for my Conduct, as "ſhall give the Lye to Malice, clear my Innocence, "and put *Squat* my open Enemy to Flight, and to "the Bluſh, if he has any of that Grace left, which "I had lent him during our Intimacy." —— People generally ſimpered when *Bob* talked of his Grace; but, for all their Leering, he went on; "Gentlemen may "wonder at the vaſt Expence we have been lately "put to in conſequence of the late Aſſociation at "*Mumquag*; but when they come to read *Double*, "they will wonder that we could avert the mighty "impending Dangers from all Quarters at ſo ſmall an "Expence. And ſure no Man can think that a Perſon

"dreſſed up by divine Appointment in Petticoats and "Lawn, would write an Untruth, or offer to impoſe "on the Flock!"

The Truth is, *Double*'s Performance was a Maſter-Piece. He ſtated Things in ſuch a tremendous Light, that the Tenants held up their Hands to Heaven for their Deliverance from 'Squire *South* and Lord *Strut*; and particularly from the late *Peter Bear*'s Widow and Executrix, who they had ſet on, according to *Double*, to worry *John Bull* and all his Family. And though *Squat*, who about this Time profeſſed open Enmity to *Bob Bronze*, endeavoured to undeceive the Tenants, by pointing out the Fallacy of *Double*'s Reaſoning; they had ſwallowed too many of his Sugar-Plums to reliſh *Squat*'s Bitters, though wholſomer, and better ſuited to their Conſtitutions.——Time indeed has proved the Rectitude of *Squat*'s Arguments; but what of that? *Double*'s Perſuaſive anſwered the preſent Purpoſe, which was all *Bob* required, knowing full well that *Bullocks-Hatchians* are no ſhrewd Obſervers of *Time*, or Slaves to *Experience*.

CHAP.

CHAP. XXIV.

How Bob Bronze *triumphed over* Squat *after he had appeaſed the Tenants; and how he intended to lay a Trap for him and others, if his Power had not been ſhortened by the ſudden Death of* John Bull *by a Surfeit of Muſhrooms.*

AFTER *Bob* had laid the Ferment of the Tenants, by Means of *Double*'s Sugar-Plums, he was ſecure of Mrs. *Bull*; and by being ſecure of her, he ſo ſecured his Maſter, that he could perſuade him to any Thing. But fearing that *Squat*, now become formidable by the great Number of rich Tenants that joined him, ſome in Oppoſition to *Bob* only, and others in Oppoſition to *John* and his Family, ſhould ever circumvent him in his Maſter's Favour; *Bob* laid a Scheme for deſtroying *Squat*, and ſome of the Principals of his Aſſociates. He was become ſo uſeful to *John Bull*, that he had a Claim to his Ear and Confidence. And it muſt be owned, that *Bob* had both, without a Drachm of *John*'s Affection: For though he had an unlimited Power, he could not be deemed a Favourite.

Bob was not inſenſible of his Situation, and endeavoured, by awakening his Maſter's Jealouſy of *Squat*'s Principles, to rivet himſelf in Favour, and deſtroy one he dreaded as an Enemy and Rival. *John* had a favourable Opinion of *Squat*'s Parts and Principles, and was inclined to believe, that he oppoſed out of Pique to *Bob*, more than Ill-will to himſelf or his Meaſures; therefore *Bob* alarmed his Jealouſy one Day, by ſhewing him *Squat* in the

Arms

Arms of *Will Nervous*, of whoſe Love *John* was ſuſpicious, and not without ſome Cauſe. From that Moment *Bob* became a Favourite; and now having engroſſed all Power and Favour, he thought nothing impoſſible to him.

It was now that *Bob* had determined to diſplay his Talents and Power. The firſt by laying a Plan for ruining *Squat*, and the chief of his Aſſociates; and the other by executing his Scheme. He had his Emiſaries planted about *Squat*, to give him an Account of his Words and Actions; and ordered all the Letters to him and from him to be inſpected: But failing of Materials by ſuch Means, he projected a feigned Correſpondence, between *Squat* and *John Bull*'s Enemies, which muſt have been attended with terrible Conſequences in regard to *Squat* and others, had not Fate ſtripped *Bob* of the Protection of his Maſter when leaſt expected.

John Bull's Summer's Journies to *Mumquag* were conſtant and regular. He had a Nature for the Place, and liked it better than *Bullocks-Hatch*, though greatly inferior in Climate, Soil, and Situation: But Nature will be predominant, in Spight of Prudence, and even Intereſt. It was this Year, about the Beginning of *June*, when *John* ſet out for *Mumquag*; and happening to ride through *Nic Frog*'s Meads, he eſpied a Cluſter of Muſhrooms, which he ordered to be gathered, and had them dreſſed for his Supper. But lo! ſuch was the ill Habit of his Body, that he ſickened after the Meal, and was gathered unto his Fathers on the third Day.

There are ſome Diſputes between the Annaliſts of the *Bull* Family concerning the Occaſion of *John*'s Death, and the Day it happened upon. Some ſay the Surfeit was from Muſhrooms, ſome from Cucumbers, and ſome again from Melons. Then as for the Day; the Anniverſary of it has been kept ever ſince on the *Eleventh*, though ſome Antiquaries hold it

ſhould be the *Tenth*. But there may be Reaſons for the Tranſition, which are not material for me to rehearſe, or for my Readers to know.

I ſhall only remark, in concluding this Third Part of my Work, that all the World thought that the Day of *John Bull*'s Death, whether the *Eleventh* or *Tenth*, would be a woful Day to *Bob Bronze*; but we ſhall ſhew in our Fourth and laſt Part, that, like the Palm-Tree, he roſe by the Weight which was thought would cruſh him; and that, when his Meaſure was full, he was preſerved from Ruin by one whom he about this Time had reſolved to deſtroy.

A Sup-

A Supplement *to Dean* SWIFT's Miſcellanies: *By the* AUTHOR.

CONTAINING,

I. *A Letter to the Students of both Univerſities, relating to the new Diſcoveries in Religion and the Sciences, and the principal Inventors of them.*

II. *An Eſſay upon an Apothecary.*

III. *An Account of a ſurprizing Apparition,* October 24, 1722.

A Letter to the Students of both Univerſities, relating to the new Diſcoveries in Religion and the Sciences, and the principal Inventors of them.

GENTLEMEN,

WHEN I conſider with a melancholy Eye the manifold Needs and Infirmities of human Kind; when I reflect on the Execution that is done in theſe Northern Climates by the Spleen, Scurvy, Cholick, the Alamode Evil, and that numerous Train of Diſtempers that annoy us *Britiſh* Iſlanders; I cannot but concur with you in thinking there ought to be a ſuitable Remedy provided againſt them, and that none

is ſo ſovereign or univerſal as the honeſt Endeavours of plotting Heads to reform what is amiſs in Church and State, and to put their Projects on certain Quantities of Paper, in order to their being diſtributed among his Majeſty's liege People, and compaſs the Deſign by a regular Application to the Eyes of his diſtempered Subjects, or (which is as common, and proper at the ſame Time) in *Uſum Poſteriorum.*

For inſtance, in the Caſe of Salivation, ſuppoſe a Man's Pocket (like his Carcaſe) has been drained to that Degree that he cannot anſwer ſo much Mercury in Specie; let ſome compaſſionate Neighbour deſire him to read but two or three Pages of *Modern Controverſy*, and he will find himſelf diſpoſed to exhibit all the Appearances of Spitting, *&c.* for three Weeks next enſuing, without Intermiſſion.

Again, Is any Man called by a very critical Occaſion to the back Stairs, and wants the Ter-cul of *Rabelais* at ſo nice a Conjuncture? I humbly propoſe ſome Work of the Kind aforeſaid to be fixed in Chains, and dedicated to the natural Uſes of the Place; *Rabelais* having demonſtrated the beſt Aſſiſtant in that delicate Affair to be ſomething belonging to a Gooſe, the Cackling Hieroglyph of a Controverſial Writer; and deſigned (as we are told by the Author of a Piece long ſince loſt) as a Type of ———. *The MS. torn here.*

In ſhort, does any diſtreſſed Patient want an Emetick, a Sudorifick, an Anti-hyp, a Diuretick, a Purge, or a Dormitive, let him, purſuant to the Act *de Heretico Comburendo*, light his Pipe faſting with a Leaf of the Works of ———, and the Effluvia will incorporate with the Tobacco, and produce the deſigned Effect infallibly. I will not pretend to be particular in aſſigning the diſtinct Remedy to each Caſe, becauſe my Skill in Medicine is ſomething compendious; but however do appeal to the College, whether the Writings

Writings of ——— and ——— and ——— and ——— *&c.* be not a more irreſiſtible Sweat, Vomit, Laxative, and Opiate, than all the Preparations of the Faculty.

It is the Happineſs of theſe Cures, that they are very conciſe, and not in the leaſt expenſive; therefore I take it to be the indiſpenſable Duty of every true *Engliſhman*, that feels a Genius for projecting, to club his Poſſe for the publick Emolument, and I humbly recommend it to the two Houſes of Parliament to encourage and promote the zealous Efforts of intriguing Philoſophers and polemical Divines, by an Act of thirty two Years; that we may enjoy from them ſuch Remedies as are leaſt chargeable, and equally effectual with thoſe of *other Druggiſts*, while our Caſh is at Ebb, and the National Funds are recruiting.

Conformably to a View ſo publick ſpirited and generous as this, I had reſolved to contribute among the reſt to the Common Welfare; and was debating with two or three Friends, who ſolicited me to the Work with much Courtſhip and Entreaty, whether it were moſt adviſeable at preſent to defend the Church and Religion, or to oppoſe both of them; to erect a new Hypotheſis for the Solution of all the Phænomena, or write a Piece to queſtion the Being of any; and to prove undeniably that every Thing is nothing at all. Indeed, on the two laſt Points I have been anticipated by ———and——— but cannot help conceiving, with all the Modeſty and Submiſſion requiſite upon this Occaſion, that if any curious Perſon will repair to my Apartment at *Greſham*, and examine a few Original *MSS.* I drew up ſome Years ago, in Oppoſition to the Argument attacked by ——— ———, he will allow it to be writ with more ſeeming Integrity, and real Legerdemain, than that Gentleman ever diſcovered; and that the main Topic I proceed upon, is a much fairer and a more home Principle than any he has advanced, or

can be alleged on that Side of the Queſtion, and that is, *that not one of the ſacred Writers underſtood Algebra.*

Now (in the Way of Reaſoning peculiar to the Free-thinkers) the Chriſtian Code muſt on this Account be eſteemed to be very imperfect; the Senſe of each Text will ever admit of new Refinements, Additions and Emendations! and indeed the whole Canon would, by a Parity of Reaſon, be more compleat, if the Writings of Mr.——— were put into the Apocalypſe; for he has two Eſſentials of a Free-thinker, which give him a reaſonable Title to it, *viz.* a Head peopled with a moſt ample Plantation of Maggots, and endowed with a competent Variety of Windmills.

Yet this Overture may be attacked by ſome Criticks, as a Contradiction to that Clauſe which ſeverely forbids an Addition to that Book: They will allow that he abounds in Myſteries, which will not be cleared till the Millennium, or ſome Time after, and ſo may be qualified for the Purpoſe, if the Anathema was not pointed againſt it: But then they cannot affirm that the Text was not interpolated; or that there neither is, nor has been in any Hands or Library a more authentick *MS.* where the Reading is or has been different; which may have been ſmuggled or ſent packing by ſome ill-intentioned Perſon, led by the Devil and his own heretical Pravity to caſhier it. Till we can be infallibly aſſured of all this, it will be to no Effect to argue againſt the above-hinted Propoſition.

Indeed it is hard to conceive what Havock has been made among the antient Writings: And to know it well, a Man muſt, like the Bird of *Athens*, be capable of ſeeing clearly in the Darkneſs of Antiquity. Many Intrigues may have been carried on in the third and fourth Age to ſtifle the Writings of the firſt and ſecond; many of them may have been ſuppreſſed and annihilated by ill Hands: Some may have been intercepted by unavoidable Accidents; they might once have

have been ſeen by thoſe that had the Opportunity, but it might fall out that Part of them might be Sufferers by Fire, the Criticks, or other Vermin; and that now and then a reaſonable Number of them might be ſwept away by a Flood.

Our common Chronologers and Hiſtorians (with Indignation I ſpeak it) are very genuine in their Accounts of Antiquity. They will not ſuppoſe at all, but muſt have Realities at every Turn to go upon. Were you to conſult them about ſome old imagined Writer, all perhaps they would inform you would be, that they were, or flouriſhed, or lived, or writ, the Lord knows when or where, or who, or what; but as to the reſt of their Works or Character, they will profeſs upon Honour to be very ignorant.

It may be objected, that this Method of ſuppoſing has an ill Eye on hiſtorical Certainty, or the Aſſurance of Tradition; whereas indeed it confirms ſome Parts of Hiſtory to ſee them diſputed by ſome Perſons: Beſides, as free Agents, we have a Right to examine all Things by the Faculties that Heaven has lent us for that Purpoſe; which are the Reaſon and the Imagination; ſo that when one has run its proper Lengths, we are morally obliged to give a Looſe to the others; and indulge the Fancy, where we have no Occaſion for the Underſtanding.

And indeed this and the like Sallies in every Part of Knowledge are the moſt ingenious amuſements in the World: To hunt, for Inſtance, after Comets, and catch them by the Tail; to reform the Architecture of the World, and make the Creation look a little more Mathematical; to diſcover the Globe of Earth to be only a large Work in a kind of Paſtry, and that the Cruſt parting by Exceſs of Heat, and dropping Piece-meal into the Liquor incloſed, occaſioned the Deluge; and that the Stars which the Vulgar look upon as ſo many Lights hung out in a dark Paſſage, are

really ſo many fine populous Countries, containing ſome Millions of Acres in *Terra Firma*. This laſt muſt be equally an Addition to Trade, to the King's Dominions, and the private Fortunes of the Diſcoverer; ſo that an Imagination which can be ſo uſeful, may be allowed on any Occaſion a particular Freedom.

It will appear the more reaſonable, if we conſider that the Men of this Turn are very often Strangers to Animal Pleaſure; the Converſation of the Fair, the Witty, or the Jovial, is too ſenſual, and near the Borders of Sin: Cards, Back-gammon, or the like, are too polite for them; ſo that, as they ſit at Home, oppreſſed with Vapours, and ſoured by a Revolution of the Hypochondria, the Flatus not finding a Vent takes a natural Turn into the Head, there it will have its Gambol; and if there be any Brain (as it may poſſibly happen) it will form ſeveral Traces, which appearing upon Paper will proclaim by ſome Figure the reſpective Original of them.

For Inſtance; if the Vapour creates a Rotation of Intellects, it will produce a deal of Speculation upon Circles, and the Squaring of the Comets, the Courſes of Heavenly Bodies, Vortex's, the Longitude, the perpetual Motion, new Worlds and Syſtems of the Univerſe. If the Dance of it happens to be Triangular, it will appear in Diſquiſitions upon the Tr——y, attempts to take the Heights and Diſtances of the Stars, and other Effects in Trigonometry. If it takes the Figure of Eight, the Reſult will be Operations in Algebra, Plans for Comprehenſion, reforming the Church, writing Plays, diſturbing *Apollo* and *Boccalini* with new Advices from *Parnaſſus*.

If it turns chiefly on Sixes and Sevens, it will be followed by a Diſcourſe of Free-thinking, or on the Spirit of Eccleſiaſticks of all Ages; Tory Schemes of Government or Politicks, and a Profuſion of other Devices,

Devices, as ſerviceable and edifying. If the Spirits happen to be impriſoned too cloſe by a particular Denſity of Skull (a frequent Phænomenon in a Free-thinker) the Perſon will maintain an abſolute Plenum; but if there be a Delicacy in the *Pia Mater*, approaching the Texture of Paper, and a Privation of of Brain, he will aſſert a Vacuum in the Make of the World, or move it however in his own Writings and Underſtanding.

By this Scantling you may judge what is the Source of all our new Contrivances in Church and State, in Religion, Learning, and Policy. But I ſhall leave the Reader the Pleaſure of proceeding upon it, and the Merit of raiſing further Hypotheſes, in order to ſolve any other Appearances that may ariſe among the ſeveral Ranks of Virtuoſi, ſacred or profane; only hinting that all this Shew, when expreſſed on Paper, ſtill betrays its Original to be mere Flatus, Air, Wind, and Vapour. It tends indeed much to the Conſumption of that Manufacture, and to ſupply a Waſte-Quantity for ſeveral Emergencies of Life.

I hope that you, Gentlemen, in the Univerſities of this Land, go on to contribute your Part for the ſame Purpoſes; it will be, I own, the utmoſt Satisfaction to me to ſerve the Publick in the ſame Manner, and following the ſhining Steps of ſuch illuſtrious Patterns.

I am,

Gentlemen,

Your moſt humble

Admirer and Well-wiſher,

J. S——T.

An Eſſay upon an Apothecary.

IT is manifeſt that all Ranks and Profeſſions of Men are very complaiſant to the Devil: But the *Apothecary* goes ſomething beyond the Faſhion, he enters into a ſolemn League and Covenant with his Infernal Majeſty, to diſpatch his Patients with the utmoſt Expedition before they have Leiſure to repent; to make a ſpeedy Conveyance of them to the Dominions of *Satan*, and by that Means to counterplot the Parſon.

Agreeably to this Scheme, he employs a Set of Engines for it, that appear by their very Names to come from Hell; ſuch as *Tetrachymagogon*, *Taccamahecca*, *Fumigations*, *Scarifications*, and ſublimated Eſſence of Sulphur; which laſt is owned to be a Noſtrum of his diabolical Highneſs himſelf, the reputed Father of all that work by Fire, eſpecially Smiths, Chymiſts, and Apothecaries.

This Diſcovery has let me into the Secret of that old Proverb, *He talks like an Apothecary*; becauſe this ingenious Artiſt dealing ſo much in Nitre, Sulphur, and Mercury, his Conſtitution is raiſed to a Pitch extremely volatile, that betrays itſelf in many irregular Flaſhes of Thought and Starts of Expreſſion. The Spirit riſes too faſt into the Head of his natural Limbeck, and ſo diſtils too plentifully from his Mouth. The Maggots likewiſe, that are agreed by all Authors to inhabit his Cranium, and are of a different Species from the *Aſcarides*, *Lumbrici*, &c. cauſe ſome Diſorders in the upper Region, that give Riſe to the Proverb. *For ſince all Worms ariſe from Putrefaction*, a Corruption of Intellects, which is ſo remarkable in the Perſon we ſpeak of, and

and is called by the ſeveral Names of *Vertigo*, *Delirium*, Nonſence, and Madneſs, muſt neceſſarily breed a Neſt of Maggots, and give Birth to the Effect above-mentioned.

The Academy *del Cimento* has made ſome Progreſs towards the Chymical Analyſis of an Apothecary, and have deſerved very well of the learned World in that Particular. For as (Dr. *Burnet* obſerves in his Travels) it is a Cuſtom in *Italy*, to prevent the being over-run with them, and to ſave the Life of the Subject, to allow Yearly ſo many Apothecaries to the ſeveral Academies in *Italy*, to be anatomized, diſtilled, or the like, for the Improvement of natural Knowledge; there being no Part of Mankind, that affords a greater Variety of uncommon Appearances, than the Knights of the Peſtle.

We find in the Memoirs of the learned Society aforeſaid, an Operation upon two of them, whoſe Characters in Life had been very remarkable.

They ſignalized themſelves by a briſk Humour of curing more Diſtempers than ever flew from the Box of *Pandora*, from the Plague to the Tooth-Ach. They recovered ſeveral Lords, *&c.* before they ſaw them; baffled a Thouſand regular Phyſicians, and traverſed their Preſcription; went through ſeveral Courſes of Botany, without being perfect Maſters of a cold Sallad; were Chymiſts merely by their natural Fire, and Anatomiſts without being able to carve a Pudding: Scholars without Learning, and Doctors without Education. Their grand Secret (ſays my Author) was a *Lignum Tantaralla*, conveyed in a Tincture of Braſs.

They dreſſed all their Diſcourſe in the Language of the Faculty.

At Meals, they diſtributed their Wine with a little Lymph, diſſected a Wigeon, cohobated their Peaſe-porridge, and amalgamated a Cuſtard. A Morſel of

Beef was a Bolus; a Grillard was ſcarified; Eating was Maſtication and Deglutition; a Diſh of Steaks was a Compound of many powerful Ingredients; and a Plate of Soup was a very exalted Preparation.

In Dreſs, a Suit of Cloaths was a Syſtem, a Loop-hole a Valve, and a Surtout an Integument. Cloth was a Texture of Fibres ſpread into a Drab or a Kerſey; a ſmall Rent in it was cutaneous; a Thread was a Filament; and the Waiſtband of the Breeches the Peritoneum.

The reſt of their Converſation had much the ſame Tincture: After they were begged of the Government, and diſpatched as uſual, they were conveyed to the Publick Laboratory, and made ready for the Operation.

The firſt Part they began upon, was the Head; they found the Skull ſo very compact, to prevent the Underſtanding (which is the Spirit of the Brain) from flying off, that they broke three Inſtruments before they could break the Shell; the Kernel indeed was extremely moderate, and did not afford them much to examine. The Veſſels of the Cerebellum were ſhort, but not mighty pithy: The Medulla of them was a perfect Alkali; and opened the Secret, why the Gentleman, when alive, talked ſo much of it, and had ſo ſmall a Seaſoning of the true Acid in his Diſcourſe.

Having thus paſſed the Fortifications of the Head, and ſmall Avenue of Communication between that and the Tongue, he arrived at the Seat of his Soul (according to *Des Cartes*) in the *Glandula Pinealis*; it appeared to have been only a ſmall Bag of Vapour. In the North Side of the Head, he diſcovered ſome Mercury, and in the South Region a Quantity of Lead, the Biaſs lay apparently on this Side; and the Lead effectually diſappointed all the little Effects and

pert

per's Motions of the Mercury in the oppoſite Quarter.

After this Proceſs by way of Anatomy, the next Step was to reſolve it by a Chymical Analyſis. To draw this into a narrower Compaſs, ſince it was a *Caput Mortuum* already, the little Brain was taken out with a Marrow Spoon, and the two reigning Principles were found, on the Reſult, to be *Phlegm* and *Terra Damnata*, which laſt is a damned Sort of Earth, fit for no Purpoſe at all. The Mercury that I told you was lodged apart from the Brain, had yet eaten into Part of it, and ſhewed them, why the Perſon, when alive, had more Mercury than Underſtanding.

There was neither Sulphur nor Salt in it: The Want of the former left upon the Mind an *Itch* of being impertinent; and the Defect of Salt cauſed that Corruption of Intellects, which produced ſo great a Swarm of Maggots: Salt being the principal Security againſt Corruption.

For the reſt, I refer you to the Treatiſe publiſhed on this Subject, and tranſlated by that renowned Furbiſher of Foreign Authors Mr. *Curll*, for your own Edification, and the Benefit of this Bookſeller.

I conſulted an able Lawyer why we have not an Eſtabliſhment, like that deſcribed above, in *England*; he anſwered, That Liberty and Property would never be ſecure, if the Nation ſhould be overſtocked with Inhabitants; that therefore Apothecaries were uſeful to check the luxuriant Growth of Mankind; that we may not be crowded with too many Competitors in Buſineſs, Wit, Learning, Trade, and the ſeveral Faculties; that they are proper ſometimes to bleed the Body Politick, when it begins to be feveriſh, by carrying off a fiery Whig, or bullying Tory: And now and then puts a troubleſome Relation, a State-

State-Miniſter, a Rival, *&c.* out of the Way, by a judicious and well-timed Doſe, or the like critical Conveyance. That therefore he deſerves much Encouragement; for the Multiplication of Apothecaries is the Downfall of above a hundred Times their Number: And the Species often wants a Purge to throw off the excrementitious Parts of it.

I thought his Anſwer pretty juſt; and parted from my ſage Inſtructor, as the Reader doubtleſs does from myſelf, with very great Satisfaction.

An Account of a ſurpriſing Apparition, Oct. 24, 1722.

IT is a very melancholy Conſideration, now Sin and Atheiſm ſo much abounds in this degenerate Age, that the Belief of Spirits and Apparitions is turned very much to Ridicule; though it is certain that there are evil Spirits as well as good, and that the Thoughts of them are exceeding uſeful to check the wicked Purſuits of the greateſt Part of Mankind.

What we now are about to write, is a new Proof of that Doctrine; and we give the Reader to underſtand, that we do not offer the following Account to amuſe or impoſe upon him, but to convince and direct him; that therefore he ought to peruſe it with Seriouſneſs and Attention; to lay aſide his vain Imaginations, and put on a fit Compoſure of Mind; and to uſe it towards preventing a Fear of thoſe terrible Appearances that all ſometimes apprehend, and many ſometimes meet with. And here once for all we give him Notice, that we do not write to the ludicrous, frothy, and inconſiderate, but to the grave, the judicious, and con-

conſciencious Part of the World: Though, alas! it is but a very ſlender Part of it.

The two unhappy Perſons that make the Subjects of our preſent Narrative have lived a long Time in the great Metropolis; and though by an early Shock in the Cradle, as the Phyſicians affirm, their Contexture of Brain was ſomething diſturbed, yet they have ſtill enough in a tolerable Poſture for their uſual Occaſions, and have accordingly diſcharged their Parts, which do not require a great Streſs of Thinkng, in a neighbourlike Manner: They have not done very much Harm in the World; were falſly charged with the Screw Plot, or any other, that their Enemies thought fit to lay upon them, and have been as honeſt and wiſe in their Way as other People. And this ſeveral that have long known them are ready, if called, to teſtify upon Oath, before their Betters at any Time.

——*Squib* was indeed always inclined by his Temper to be ſomething touchy (being a Frenchman) and this has been improved by eating too much Pepper with his Sallad: So that by the Haſtineſs of his Anſwers, he far'd the worſe, and was in the greateſt Danger from the evil Spirit.

——*Strutt* was rather diſpoſed to uncommon Appearances of Body, proceeding from a Diſtortion of Intellects; ſuch as an extravagant Swelling of the Cheeks, Cocking of his Chin, Stalking with the Step and the Reaſon of a Crow in a Gutter, and looking every Way more conſiderable than he was, or others eſteemed him, or than he (though pretty ſecure in that Point) thought himſelf. This provoked the Apparition much, and brought him to great Jeopardy. Both of them indeed were in a very proper Cue to meet it, having ſent their Conſciences before as a ſmall Token to *Beelzebub*, and being attended by Un-

Underſtandings that were not worth ſending; ſo they ſtill kept what they had, and performed as commodiouſly with them as they would have done without them.

It happened that on *October* the 24th, being a cloudy Night, but near the Full of the Moon, that had always a great Influence over them, they were walking amicably down *Ludgate-hill*, in order, as uſual, to go to a convenient Houſe of free Accommodation within the Liberties of *Covent-Garden*, looking very much like two Volumes of the *Engliſh Rogue*, bound in Calf, and labelled.

When, behold! a Spectre come towards them acroſs the Street, in a Form that was variable, but always terrifying: Sometimes in the Shape of an Author that had been damned for and with his own Writings; at which Mr. *Strut* began to tremble, foreſeeing his own Fate for his Iniquity to that Race of Men as well as other Treſpaſſes. Sometimes in the Form of a Veteran Bawd juſt given up to the ſecular Arm on a Shrove-Tueſday in her red Petticoat: This worked ſtrangely on his Companion; and ſometimes in other Figures as he thought convenient.

——*Strutt*, after ſome of his aukward Poſtures, contracted his Size and began to look humble, as if the Devil had been a valuable Dupe, or a Man of Quality; and not being rhetorically given, whiſpered his Friend, the Monſieur, to accoſt him; ſcarce had he with a volatile Accent and a Turn of Voice ſomething paſſionate, *à la François*, uttered, *Morbleu, Diable* ——But the Spirit revenged his *French* Impudence with an *Engliſh* Souſe on the Phiz; he dealt the like Favour to his Companion with great Familiarity, though it was ſo near St. *Paul*'s, and his Patient was a remarkable High-Church-Man.

After

After this, and ſeveral other Marks of the ſame Freedom, he departed according to Cuſtom, with an evil Flavour, but left a Share of it with his two Friends that ſtayed (and muſt a little) behind him.

It is not to be expected that we ſhould relate every Particular in this terrible Adventure. Let it ſuffice, that they were in the deepeſt Pain, were ſtruck dumb for a Seaſon, were deprived of that Share of Senſes they enjoyed before; and on a Torpor of the Limbs enforced by their natural Weight, ſunk downwards, and were left to be taken up by any well-diſpoſed Chriſtian that ſhould come to the View of ſo piteous a Spectacle.

When fortunately it fell out that the Watch, upon their Patrole, ſcented them out, and haſtened to their Relief: They found them with Eyes ſtaring, Mouth expanded, and other Symptoms of Frenzy; many able Divines and eminent Phyſicians were called to their Aſſiſtance, but none were ſo far Conjurers as to know it was the Devil, or, had they known it, to lay the Spirit: Their Anſwers were foreign and inconſiſtent: If you inquired the Health of one, he would anſwer you with Diphthongs and Interjections; and if you aſked the other the Reaſon of this Change, he would outragiouſly anſwer a *H*——, and *C*——, down with the ———, Paper and Packthread.

Sometimes they had a ſhort Interval, and would begin to confeſs their Sins too numerous to be mentioned at this Time; and make their Wills, which are too ſmall to be conſidered: They had Pen, Ink, and Paper ſometimes delivered to them, and all they ſaid and wrote was unuſually romantic and irregular. They ſtill lie under this ſame Fatality; Prayers are daily put up for them at St. *Paul*'s Cathedral, and St. *Paul's Covent-Garden*: They are indeed living Objects

jects of Compaſſion, and are recommended as ſuch to the Pity and Prayers of all that know the Caſe —— *Deſunt cætera.*

N. B. We ſince hear that Mr. *Squib* is deceaſed.

The Second Part will ſoon be publiſhed.

A LET-

A LETTER to the Reverend Mr. Dean *Swift*, occaſioned by a SATIRE ſaid to be written by him,

ENTITLED,

A Dedication *to a* Great Man, *concerning* Dedications. *Diſcovering, among other wonderful* Secrets, *what will be the preſent Poſture of Affairs a Thouſand Years hence.*

By a Sparkiſh Pamphleteer of BUTTON's Coffee-Houſe.

A Letter *to the Reverend Mr. Dean* Swift, *&c.*

Dear Doctor,

I Thank you, in the Name of the Publick, for your continuing to be uſeful, notwithſtanding you are a dignified Churchman. The celebrated Lord *Falkland*, talking of the Clergy in the Houſe of Commons, ſaid, *That as their Preaching was the Cauſe of their Preferment; ſo they made their Preferment the Cauſe of their not Preaching*; and, when I knew you were made a Dean, I grew in mortal Fear that you would live *like your Brethren*, and be good for nothing. I confeſs

confeſs a Deanery is a very good Reaſon for being idle; and we infer that you are of the ſame Mind, from your not having once ſet the three Kingdoms a-laughing in five Years together; whereas you uſed formerly, when you had Wit in Pocket-fulls, and no Money, to be tickling the Sides of Mankind once a Week at leaſt: What a Misfortune is it, that the rich Man ſhould always thus ſpoil the merry Fellow?

I myſelf find it by Experience, that Plenty is a damned Baulk to Mirth; for I am always dull in proportion to my Caſh, and witty in proportion to the Feebleneſs of my Purſe: When I am Maſter of a few Half Crowns, you would ſwear, by my Looks and Heavineſs, I were an elder Brother, or an Alderman, ſuch a magiſterial Stupidity do I carry about me: However, for my Comfort, I am ſeldom attacked by this Fit of Lethargy above *once a Year.*

On the other Hand, when there is a Famine in my Fob, my Head is in the beſt Plight in the World, and I can write a Pamphlet in Half an Hour. *Nec Onus, Nec Fœnum*; a Colt, or a Girl, or a young Cat, has not more Tricks and Livelineſs.

One Day, (I ſhall never forget it!) as I was raiſing a *Ghoſt*, or deſcribing a *Monſter*, or committing a *horrid and bloody Murder*, Faith, I cannot tell which, but one of them it was, and the Preſs and the Hawkers both ſtood ſtill for it; I ſay, upon that ſelf-ſame Day, when I began, with my uſual Elegance, to flouriſh and form my Periods, I felt an unuſual Slowneſs in my Invention; and my Fancy, though I pumped it again and again, and drew it by all its Teats, would not yield one Drop of Milk, and I could not, for the Heart of me *make my Readers wonder.*

In

In this deplorable and never-enough-to-be-lamented Dulneſs, what does me do, but ſearch firſt in my Noddle, and then in my Breeches, for the *ſtrange* Ground of my preſent Woe and Unfruitfulneſs; and to my great Aſtoniſhment, in a private Corner of my Pocket lurked a crooked Sixpence, *unfelt till then by human Finger*. The Reaſon of its long Impriſonment was, that in many Months I had never ſent my Hand on any Meſſage into my Pocket, as well knowing *it had no Buſineſs there*.

As ſoon as I had laid my Hands on this *ſingle Inhabitant*, I reſolved to make an Example of him, and drown him immediately, without Mercy, in Half a Pint of *Sherry*. I then went readily and chearfully to work, and having now neither Lett nor Moleſtation, finiſhed my Ghoſt with good Reputation to myſelf; for it was reckoned the very beſt and moſt terrible Apparition that haunted *Grub-ſtreet* that Evening.

I have not met with *ſuch another Obſtacle* in all the numerous Pamphlets which I have ſince produced. While I have any Caſh, I neither think, nor ſpeak, nor write, but ramble, and drink, and pay; and when I can pull out no more Money, I pull out my Inkhorn, and grow witty again. *N. B.* For three Weeks paſt, I have been a Wit without Interruption.

I appeal to you, dear Doctor, whether the Caſe, which I have been here deſcribing, was not once yours, while your Circumſtances were yet but lean, and your Purſe *Grey-Hound-gutted*.

I was therefore not a little ſurpriſed to find you writing, in Spight of your Gold and your Deanery. I at firſt imagined there might be a general Famine in *Ireland*, and that you were reduced to dine upon your Wit again; but the Mirth and Feſtivity of your Book relieved me inſtantly from all Apprehenſion of

of this Kind, and I have ſince conſidered you as only venting your Spleen againſt a Piece of fulſome Roguery, which continues ſtill to go on in ſhameleſs Luxuriancy.

Generally ſpeaking you can as eaſily grope out Colour and Complexion with your Fingers, and pore into the Nature of Harmony with your Eyes, as diſcover the Characters of great Perſons in the Deſcriptions which are made of them in Dedications.

Your *Eſſay* upon that Subject was certainly very uſeful and ſeaſonable; and I think you are owned to have executed it with juſt Wit and Severity.

Will the Quality never ſee, that in theſe Panegyricks which Authors *ſell* them, they are firſt bely'd and and then cheated: The Language, in moſt of thoſe Caſes, is in Truth no other than this — *My Lord, give me twenty Guineas, and I will deceive you.* Every Man who is decked in a Character which does not become him, is ſo far dreſſed in a Fool's Coat and Cap, and expoſed to the Grin and Contempt of all that can ſee it, that is, every Body but himſelf.

Fame is a fleeting tender Thing, and even where it is due it is loſt or corrupted when beſtowed by improper or mercenary Hands.

I knew a pretty young Girl in a Country Village, who, over-fond of her own Praiſe, became a Property to a poor Rogue in the Pariſh, who was ignorant of all Things but *Fawning*. This Fellow uſed to wait on Mrs. *Betty* every Morning, and ſhe being a Shop-keeper, his uſual Salutation was, *Lord love your Heart, Mrs.* Betty, *you be main handſome, will you give me a Pipe of Tobacco? Am I,* Iſaac? (anſwers Mrs. *Betty*) *let me ſee your Box*; and then ſhe fills it. Thus *Iſaac* extols her out of a Quartern of *Cut and Dry* every Day ſhe lives; and though the young Woman is really handſome, ſhe and her Beauty are become a By-word, and, all the Country round, ſhe is called nothing but *Iſaac's beſt Virginia.*

There is but one Way of carrying Flattery to a greater Height than it is already arrived to. All Patrons have been, Time out of Mind, *perfectly* wiſe, *perfectly* juſt, *perfectly* valiant, *perfectly* witty, and *perfectly* beautiful; all Patrons are ſo, becauſe all Authors have ſaid ſo. Now what remains to be done for the Improvement of Flattery? even this: Let the Poet buckle himſelf in Armour, and, mounting a mettled Steed, ſally forth into the Streets and Highways, and challenge to ſingle Combat any bold Varlet who dare aſſert that all the reſt of the World are in the leaſt Degree comparable for Virtue and Beauty, and all that to one ſingle Lord or Lady, who is, perhaps, *if known*, deſpiſed by all the reſt of the World.

I expect the Thanks of our Authors for this Hint of mine, which yet I have borrowed from themſelves. Conſidering what ſeveral of them have threatened long ago, and do, upon Occaſion, ſtill threaten, I have waited a good while to ſee them graſp the Lance, and fall into the immediate Practice of this Piece of Author-Errantry, after having moſt humbly invoked his Grace, or her Ladyſhip to be propitious, *&c.*

Says one Author,

—— *I know, Sir, your Modeſty will be tortured by what I have here aſſerted, but I am reſolved to maintain my Point to the laſt Drop of my Pen.*

This Author, I doubt, carried his *Quixotiſm* too far; he threatens to attack the *noble Squire* himſelf, in Defence of the *noble Squire* himſelf.

Another runs his Head againſt the Univerſe, in Behalf of his Lord and Patron, and cries,

My

My Lord,

In Spight of the Growlings of an envious World, I will maintain it, in the Face of Mankind, that your Lordſhip is, in all Reſpects, the Only moſt —— *and* moſt ——— *and* moſt ——— *and* moſt ——— *and* moſt ——

He goes on in telling a great many *more* Lyes, which I do not care to repeat: You ſee he makes a Curr of the Univerſe, and ſets it a-growling at *my Lord*, who is a much greater Man than Mr. *Univerſe* himſelf: And then he threatens to run Mankind through the Body, if they do not own with him, that *my Lord* is in *all Reſpects* the ſweeteſt Creature in the three Pariſhes.

A third boldly pronounces,

—— *This Character, which I have drawn of your Grace, I will ſtand by and ſupport while I have Life or Limb.* This was a She-Author; and whether by her *ſupporting* and her *Limbs*, ſhe did not mean Bawdy, I am not ſure: But I think the Meaning of the next is plain, when ſhe tells her *youthful Peer*, that,

Though he had not committed ſufficient Ravages among the Sex, yet the Lovelineſs of his Looks, and the Firmneſs of his Make, *made her conclude he was but beginning.*

In this Manner it is that you Poets and Parſons *create* Gods, and *invent* Religions, and then force us, that are but Laymen and Readers, to worſhip the one, and ſubmit to the other, on Pain of being damned and knocked down.

And

And it is moſt natural, in the Buſineſs of Falſhood and Forgery, for thoſe that have an Intereſt in their Maintenance, to appear, as much as is poſſible, in great Earneſt; and, in order to it, to puniſh and inveigh againſt all that dare ſee ſo well as to diſtinguiſh the monſtrous Features and Deformities of your Deities and Doctrines.

Suppoſe now I cannot, with all my *Opticks*, perceive that the Eyes of a *certain Earl* are ſo very brilliant, or that the Ceremonies of a *certain Church* are ſo very decent; you muſt, to be conſiſtent with yourſelves, and of Importance with the *Multitude*, cenſure and deſtroy me, for being an obſtinate Enemy to the *Church* and the *Earl*; for ſhould the People, by hearing my Reaſons, come to embrace my Opinions, it might be my Turn next to direct and govern *your ſeeing* and *your believing*.

I ſhould not, dear Doctor, have fallen into theſe Reflections *here*, had it not come ſuddenly into my Mind, that they are not unlike thoſe I have heard you make formerly, before you were *convinced* and *converted* by a *Deanery*.

Some have wondered how Doctor *Swift*, whoſe Affection to the Church was never doubted, though his Chriſtianity was ever queſtioned, ſhould think the worſe of ſome of the Clergy for their trampling upon Loyalty and Oaths; and, for all his Reverence for the late Queen and her Counſellors, ſhould make ſuch honourable Mention of King *George* and his Miniſters; but as it is well known you never were a Slave to Conſtancy and Principle, we can eaſily account for this your Behaviour, and in Defence of it ſay, That in this Inſtance you have put off Prejudice, and reſumed your Underſtanding.

Beſides this, others alledge, that your Panegyrick is contradictory to your Banter upon *Dedications*: But this you have yourſelf anſwered, in your Preface to the fourth Edition, in which you have the following Lines:

"As to the *Characters* and *Inſcriptions* at the "End, I ſtill think them ſo juſt, that I am not "like to repent of them; which may ſerve to "ſhew me as much a Friend to well-grounded "Panegyrick, as I ever ſhall be a Foe to all falſe "Colouring. There is no ſuch Thing as Praiſe "and Blame, where they are not applied; and as I "take upon me to expoſe the one, I think I need "aſk no Pardon for attempting to practiſe the "other."

It remains now for me to entertain you with ſome Remarks on the preſent State of this Town, which no Man knew ſome Years ago better than yourſelf.

And to begin with that which, with Gentlemen of your Faculty, *claims Precedence* of the King himſelf, the GOOD CHURCH of *England*, I am ſorry to tell you, ſhe is in the ſame puny, *complaining* Condition, which you Mr. Dean left her in; and languiſhes ſo immoderately, that if ſhe do not very ſhortly kick up her *reverend* Heel, and depart this *eſtabliſhed* Life, your Brethren, the *Parſons*, are *falſe Prophets*; for they have not only, *with one Mouth*, predicted her Downfal theſe thirty Years, but are *at this very Juncture* preaching the *paralytick old Lady's Funeral-Oration* every *Sunday* that paſſes: So that if ſhe be not already ſtone-dead, there is no believing the Caſſock.

The *Spreading of Reports* that the King is *in Danger*, or dead, is generally, if not always, taken as a *Mark of Diſaffection*, and as ſuch puniſhable. If the Forging of Tales concerning the *Danger*

of

of the Church may be judged by the like Rule, I doubt moſt of her *pious Sons* will be found *errant Baſtards.*

The preſent *tottering State* of that *venerable Matron* proceeds from the *dreadful Power* which a *new Act* of Parliament gives to *old Women* to teach Children to read. From hence it is orthodoxly concluded, that the ſaid *old Women* will, like *Giants* and Generals, head an *Army of Infants*, armed with Pſalters and Horn-books, againſt the *Hierarchy*. Add to all this another *terrible Circumſtance*; a Man may *now* venture to hear *Tom Bradbury* without being ruined by the *Forfeiture* of his *Place*, and the *neglected Prieſthood* can have *no other* Vengeance upon ſuch a *Delinquent*, but barely *Curſing* him.

A Quaker in *Kent*, when he was preſſed by a zealous Tory to conform to the *eſtabliſhed Church*, made this *roguiſh reaſonable* Anſwer, *Friend, thee mayeſt ſpare thy Breath and Perſuaſion; I will never be of that Church which is always in Danger:* And ſome People, as arch and *atheiſtical* as our Quaker, are ready to tell you, that neither their Principles nor *their Noſes* will allow them to communicate with a *Church*, which, if our *lateſt Advices* from the *Pulpit be true*, is already *ſtinking* in her *Sepulchre.*

The Right Reverend and right learned Lord Biſhop of *London* differs from many of his Clergy upon this Head, and ſeems of Opinion that the *eſtabliſhed Church* has ſtill *ſome* Exiſtence.

This *orthodox, primitive* Biſhop has lately writ a *perſpicuous* and *perſuaſive* Epiſtle to the Prieſts of his Dioceſe, and in it warns them, with a paternal Tenderneſs, againſt the *new* Doxologies of *antient Hereticks.* Beſides, he tells them, that if they neglect their *Duty to God and the King*, they are

liable to pay five Pounds; and his Lordſhip, no doubt, knew what Arguments were like to be of moſt Force with *them*.

We have had lately two new Plays; one is, Sir *Walter Raleigh*, a Tragedy: It is acted with good Applauſe at the *New Houſe*, its own native Worth hiding, in a good Degree, the Inſufficiency of ſome of the Actors. You will find in it many beautiful Thoughts and Lines.

The other is a new Play of an *ancient Poet*, it is called, *The Maſquerade*, and acted in *Drury-Lane*: It filled the Houſe a few Nights with People and Hiſſing; but that Theatre never fails having a large Audience, though they act *Charles Johnſon* or *Tom Thumb*.

This Winter has produced but few Pamphlets which the Town has vouchafed to ſmile on. You know, to be ſure, what Acceptance *your* Eſſay upon Dedications has met with; and there is an Apology for Parſon *Alberoni*, which has already run to the *ninth Edition*. This little Book is ſuch a Thorn in the Sides of the Clergy, that it is every where taken for granted you are the Author of it. So that you are this Year, as you uſed to be, at the Head of all the Pamphleteers in *Great-Britain*.

I am juſt now told, that the Right Honourable the *Players* and *Privy Counſellors* in the *Old Houſe* have found out that they are a *Miniſtry within themſelves*, and have notified the ſame, *in Form*, to my *Lord Chamberlain*, by the Mouth of their *Plenipo* and *Copyer in Chief*, the well-bred Mr. *Colley Cibber*: But, I hear, *his Grace* frowns upon theſe *Actors of State*, and is almoſt provoked to ſhut up *their Palace*, becauſe they were ſaucy to him, *and pleaded their Patent for it*.

Vice and Dullneſs, *Dear Doctor*, never reigned more irreſiſtibly than they do at the very Time of the

the *ſigning and ſealing hereof.* Our Wits leave us in Pairs; *Garth* and *Row* are juſt gone, and others of *their Spirit and Genius* are in a fair Way to follow them; but Debauchery, *Beaus*, and Inſolence gather Ground and Numbers. For my Part, I cannot help foreſeeing and dreading the Day, when it will be as unfaſhionable to be witty as it is now to be good-natured or ſober.

I am,

Covent-Garden,
Jan. 30, 1718-9.

Dear Doctor,

your Friend,

and Servant.

P. A.

The Congreſs of Bees: or, Political Remarks on the Bees Swarming at St. *James's*. With a Prognoſtication on that Occaſion, from the *Smyrna* Coffee-houſe.

Wherein are contained,

I. *A ſurpriſing Story of a Swarm of* Bees, *taken from a Manuſcript in* Greſham-*College, and ſuppoſed to be wrote by Sir* John Mandeville.

II. *A political Deſcription of* Hornets *and* Waſps; *tranſlated from the Works of that famous* Roman *Satyriſt* Petronius Arbiter.

Together with ſeveral remarkable and inſtructive Occaſions.

Here are Bees *in the Country, and* Bees *in the Court,*
Bees *ſubtle Contrivance and making of Sport;*
Be candid, kind Reader, and judge as you pleaſe,
But if you're moroſe, you'll be ſtung by the Bees.

AS ſeveral of the antient Philoſophers, as well as the moſt ingenious of our modern Virtuoſo's, have amuſed themſelves and the Publick with

with Diſſertations on the Nature of *Bees*, and diſcovered an infinite Share of Wiſdom in the OEconomy of theſe little Animals: And as at this Time we have a ſurprizing Account of theſe Political People (if I may ſo call them) leaving the rural Shades and coming to ſwarm in his Majeſty's Palace at St. *James*'s, the Author of the following Sheets is of Opinion, That ſome critical Obſervations, how far and in what Senſe this may be ominous, joined with an Inſpection into the Government and Commonwealth of theſe pretty Creatures, will be an agreeable Entertainment both to the Political and Curious.

Amongſt the *Roman* Auguries there were none more depended upon than the Flights of *Birds* and *Bees*, and the greater Regard was ſhewed, and the Expectations raiſed the higher, as thoſe were of a baſe Nature, or of a more noble, thriving, or innocent Quality. The *Eagle*, though a Bird of Prey, yet as he was *King* of the winged World, was, in their Opinion, ſent by the *Gods* only upon Matters of the greateſt Conſequence, either portending the Death of great Men, or the Riſe and Fall of *Kingdoms*; the croaking *Raven* was a Sign of very ill Luck; the *Partridge*, of Plenty; the *Swallow*, of Changes in Life; the *Dove*, of all that was harmleſs; and the voracious *Vulture*, of Tyranny and Oppreſſion.

But none merited the Obſervation of the *Augurs* ſo much as a Swarm of *Bees*, which they looked upon as a certain Sign of the utmoſt Eaſe and Plenty, and that the Houſe to whom the *Gods* ſent them was ſure of a laſting Tranquillity.

But was it not that the Ears of Men love to be tickled with ſomething that is antient and foreign, we need not mention the *Romans*, nor run back to the *Pſeudo-Prophets*, for it is a prevailing Opinion

amongſt our own ſelves, that there are Accidents in Life frequently foretold, which makes but a very idle Shew in the Eye of Reaſon, yet plain Evidence every Day confirms ſuch Myſteries in Nature as Art cannot account for.

The Swarm of *Bees* which ſettled the other Day at St. *James's Palace* has occaſioned great Speculation; and if there is any Reality in the Obſervations which are made on ſuch Things, it certainly is a Sign of great Plenty, as well as a perfect Harmony; though I am not ſuch a Prognoſticator, as a Gentleman who ſaid on this Occaſion at the *Smyrna* Coffee houſe, That as the Bees entered in a Hole in the Wall near his Majeſty's Bedchamber, it plainly ſhewed, that all the Plenipotentiaries at the Congreſs at *Soiſſons* would enter into our own Meaſures; and as the Bees ſwarmed in a Cluſter, not altogether unlike a Balance, it was an evident Proof that the Balance of Power would remain in the Hands of *Great Britain:* But whether this Gentleman's Obſervations were founded upon the antient Principle of *Augury* or meer Gueſs-work, I cannot tell, but it is plain our *Coffee-Houſe Wits* are a very penetrating Sort of People, and will tell more by the Dregs of their Cup, than ever *Mother Shipton* could tell by the *Sieve and Shears*, or Doctor *Fiſher* by his *Female Fern* or *Green and Red Dragon.* But ſetting Prophecies aſide; the Subject of *Bees*, as to their Œconomy, and the ſurpriſing Things they perform by Inſtinct, I hope will be an Entertainment, for which not one of our Citizens would grudge *6 d.* if it is but to carry down to their Country Seat, to leave with the dear Spouſe of his Boſom, in order to keep her Mind from Miſchief, by ſuch an innocent Employment as reading the Nature of *Bees:* If it was a Diſſertation on *Goats*, *Sparrows*, or even on

wild

wild Bucks, mad Bulls, or other Beaſts that are diſtinguiſhed by large *Antlers*, he might fear this was a Plot to betray his Wife to make *Monſters*, or an ironical Picture of himſelf; but a *Bee* having no Horns, he need be under none of theſe dreadful Apprehenſions.

It is true, the Sting in a *Bee*'s Tail carries ſomething of an Idea of the, *&c.* but out of reſpect to the *Ladies*, I forbear making any ill-natured Compariſons: I would rather ſay, that the *Bees* bear the neareſt Reſemblance to them than of any other Species, ſince *in* both we find all that is ſweet and delicious; and it is upon this Thought that our Citizens of the kinder Sort generally call their Wives HONEY.

An unlucky Wag in *Cheapſide*, formerly known by the Name of the *Sleeping Vintner*, carried it a little farther, and called his Wife *Honey-Bee*; which ſhe not taking in a right Senſe, ſtung him to that Degree, that he could not ſleep for a Fortnight after. This was the Conſequence of his carrying the Joke too far; for which Reaſon I gave this Relation (though it does not immediately belong to us) that others may take Care how they provoke even the ſweeteſt Creature in the World, that has a Way to revenge the Injury.

But to keep up to the Account of *Bees*; they are not only an induſtrious but an innocent as well as cunning Animal; inſomuch that *Ariſtomachus* of *Soli*, and *Philiſcus* the *Thracian*, for threeſcore Years together did nothing elſe but trace them through the Foreſts, to obſerve their ſingular Conduct, and the various Amuſements they afforded in the regular Management of their little Commonwealth; which it is ſaid was of great Service to the famous *Lycurgus*, in bringing

the *Lacedæmonians* to Order and Diſcipline out of a State of Confuſion.

Pliny tells us, in his *Natural Hiſtory*, That *among all the various Inſects in the World*, Bees *are the Principal, and deſerve our eſpecial Admiration, as being the only Inſects ordained by Nature for Man's Uſe: They gather Honey, a moſt ſweet, pleaſant, fine, and wholeſome Liquor; they frame the Honey-Combs, and work the Wax, which ſerveth for a Thouſand Turns in his Life: They have a Policy or Commonwealth among themſelves, where they hold their ſeveral Councils; and they never ſwarm, but the King is at their Head to direct them:* And under him they have Captains of Fifties, and Captains of Hundreds, who command in Battles; for though they have little Bodies, they have great Souls; and are ſuch valiant Warriors, that in one Year more Executions have been done by theſe puiſſant Heroes, than by either *Dryden's Pygmies* or Dean *Swift's Lilliputians* ſince the Creation. It might have reaſonably been expected of Sir *John Mandeville*, that we ſhould have had ſome Account in his Travels of *Bees* building Cities and Fortifications, Encamping, Decamping, and performing all the Feats of a diſciplined Army; but though it is not doubted but he ſaw ſuch Things, yet his Modeſty would not ſuffer him to give an Account of any Thing of which his Veracity might be called in queſtion; however, there is an old Manuſcript, which was found ſome Time ſince amongſt the Curioſities of *Greſham* College, ſaid to be his, which we ſhall inſert verbatim; though, as his Name is not prefixed to it, we cannot poſitively aſſert it to be the Works of that great Wonder-Finder.

" As I was paſſing through the Deſerts of " *Arabia*, on a glorious Morning, when the Sun " had

" had newly gilded the Border of the Hemiſphere,
" when a vaſt Quantity of Honey *Bees* made up to
" me, as if to devour me; but I having but juſt
" before eſcaped a Tyger, by running my Lance
" down his Throat, thought it would be Cowar-
" dice in me to run away from the *Bees*, when all
" on a ſudden, to my great Surprize, they ſtopt and
" ſung in *Chorus* the moſt compleat Harmony that
" ever my Ears were bleſſed with hearing; and draw-
" ing up in cloſe Order, they marched before me as
" a Guide till I came to a Rock, where they all
" ſettled, and I had the Pleaſure to obſerve their
" Motions.

" The King (of a larger Size, and more noble
" Preſence than the reſt) ſeated himſelf upon a
" Stone, not altogether unlike a high-crowned
" Hat, and the others placed themſelves around
" him; there was Silence for about ten Minutes,
" during which Time I looked at them with my
" Microſcope (which ſhewed each of them as big
" as an ordinary Lion) and found they were in
" a deep Study, or rather liſtening for the King's
" Commands; which at length he gave, by three
" grand *Hums* or *Buzzes*, and immediately after
" a ſubmiſſive Bow and a Scrape, with the fore
" Foot, on the right Side, they were all on the
" Wing, and ſeparated to all the Points in the
" Compaſs. Frier *Bacon* nor Frier *Bungey* were
" not half ſo attentive to hear the Devil ſpeak
" through the *Brazen Noſe*, as I was to hear, if
" by the Sound of the King's Voice I could col-
" lect any Thing that looked like Words; but
" though I underſtood moſt Languages, and have
" an Idea of all in general, yet I could not con-
" ceive any Parts of Speech it imitated; but I have
" heard a *Jewiſh* Rabbi read Lectures with much
" the ſame Accent.

" They had not been gone above Half an Hour, " before ſome of them came again in Sight; " but to ſee how they were loaded with the " Spoils of Vegetables, afforded me the moſt " agreeable Surprize that I ever had in the Courſe " of my whole Travels; one bore in his Mouth " the Leaf of a Violet, another on his Back the " Leaf of a Poppy, ſome had Jaſmine, others " Jonquils, and none returned without a Leaf " of a Flower which afforded either ſomething " odoriferous to the Smell, or beautiful to the " Sight.

" When they were all aſſembled, and had laid " the Spoil at the King's Feet, he roſe from the " Stone on which he ſat, turned himſelf round " to ſee the Fruits of their Induſtry, and then " *Humm'd* or *Buzz'd* as before, only ſomething " louder; at which they all made Obeiſance: " After this I obſerved two of the largeſt *Bees* " next to the King to raiſe up a Flower between " them, not altogether unlike a Bell, which they " put upon the King's Head, and at the ſame " Time others were buſily employed in ſtrewing " his Court (which looked like the Brims of a " high-crowned Hat, as I ſaid before) with Flowers " of all Sorts, which they placed in ſuch Order, " as if they had been Virtuoſo's of the College, " who had ſpent whole Ages in the Study of " Mathematicks and Architecture; ſome joined " *(Hands I was going to ſay inſtead of)* Feet, " and raiſed a Primroſe Pyramid, whilſt others " paved the Cauſeway with Patch-work, in ſuch " Variety of Colours, and placed ſo ingeniouſly, " that I could ſcarce forbear thinking they acted " from a Principle of Reaſon, and not only by " Inſtinct as mere Animals. The King all this " Time ſtood upon the Top or Pinnacle of the " Stone,

" Stone, and ſeemed with great Pleaſure to behold " their Aſſiduity, every now-and-then giving a graci- " ous Buzz, in Token of his perceiving their Loy- " alty and dutiful Obedience.

" But what ſurprized me more than all the reſt " was, to behold at ſome Diſtance 40 or 50 *Bees* " together, lugging along a *Jenny-ren*, otherwiſe " called a *Tomtit-mouſe*, which they had no ſooner " brought before the King, but one of them pla- " cing a Piece of a Coronation Roſe-leaf upon his " Back for a Saddle, his moſt ſerene Majeſty " jumped, or rather flew upon *Tom Tit*, who " taking Wing, carried him out of my Sight in a " few Minutes, inſomuch that I began to think " they had loſt him, by endeavouring to make " him appear magnificent; but I ſoon found my- " ſelf deceived, for ſeveral *Bees* going with him " as a Body-Guard, had ſo ſurrounded *Tom Tit*, " that he was obliged to keep himſelf within Com- " paſs, or to feel the Effects of their Stings, with " which, like the Spurs of a Rider, or the Whip " of a Coachman, they uſed to make him turn and " wind at their Diſcretion. After this airy Flight " the King reaſſumed his Throne, and every *Bee* " of the Commonwealth ſet up a loud *Huzza* for " his ſafe Return, and preſented the *Jenny-ren* with " a conſiderable Quantity of Honey, which he took " in Fear and fled with Speed, not ſeeming to under- " ſtand any more of the Matter, than that he had fell " under the Juriſdiction of thoſe who were too ſtrong " for him.

" The King ſeemed all this Time pleaſed, as I " could eaſily perceive through my Microſcope, " and the whole Company of his Subjects were as " induſtrious to raiſe his Delights yet higher; by " which I found, that the *Bees* are not only the " moſt diligent of all Animals at their Work, but

" likewiſe

" likewiſe at their Diverſions, for this was a Day " ſet apart for Sports and Paſtimes, and never were " any Pleaſures purſued with greater Facility; they " would one while make a Ring, and dance as re- " gularly round the Stone High-Crown Hat, as ever " I ſaw Country Lads and Laſſes dance round a " May-pole, and all the Time ſome ſix or eight of " them were ſinging a melodious Tune, which had " a quite different Sound from their common Way " of Talking.

" After this Dance or circular Motion, which " laſted near two Hours with the utmoſt Harmony, " they went to Dinner; but to ſee with what " Dexterity they waited upon their King, and in " what Grandeur he ſate, would have ſurprized " the greateſt Philoſopher in the Univerſe; their " Meat for this Day, I perceived, was Virgin's " Honey, and indeed, I being hungry, and they " having Plenty, very cautiouſly drew near them, " and took a Honey-comb, which might weigh " about four Ounces, but whether it was that I " forgot to pay my proper Obedience to the King, " or whether I ſhould have ſtaid till I was invited, " I could not tell, but certain it was I made ſome " Blunder, for two able-body'd *Bees*, with Ruffi- " an-like Complexions, came up to me, and I " fearing it might be of fatal Conſequence to ſtrike " them, ſate ſtill to ſee what Puniſhment I muſt " fall under; but they ſoon put me out of the " imaginary Pain there is in expecting Evil, to the " real one of feeling it, for one alighting upon my " Hand which took the Honey, and the other " upon my Mouth, they ſtung me to that Degree, " that I had like to have loſt all Patience, and ex- " erted my uſual Proweſs; but conſidering, that if " being ſtung by two only gave me ſuch Pain, " what muſt I feel if ſtung by a Hundred, which

" I cer-

" I certainly ſhould have been had I began the Ren-
" counter, and indeed I conſidered, that if I
" ſhould poſſibly overcome, the Relation of the
" Battle would make but a very indifferent Ap-
" pearance in the Hiſtory of my Adventures; I
" therefore took all very patiently, and bowed with
" a great deal of Reverence and Reſpect to ſhew
" my Humility, and indeed I had a Mind further
" to ſatisfy my Curioſity, which may be a ſufficient
" Argument to ſkreen me from the Imputation of
" Cowardice.

" Their next Diverſion was tumbling upon a
" Stage erected by Nature, ſomething like the
" Leaf of Purſlane, and Rope-dancing upon the
" Web of a Spider, in Compariſon of which all
" the *Jack Andrew* Tricks played at *Bartholomew-*
" *Fair* are dull Farce and clumſy Fooleries; I
" obſerved one to tumble over his Head above five
" Hundred Times without ſtopping, and laying
" one Foot upon the Stage, he bore up the Weight
" of his own Body, and the Bodies of Twenty
" others who got upon him, by the Strength
" of that little Part, for near a Quarter of an
" Hour. I could relate a Hundred of theſe Ex-
" ploits, which I think were very extraordinary,
" and the Manner of a Battle which happened in
" the Evening between two *Bees*, who boxed with
" more Art and Courage than ever I ſaw two
" Heroes at his Majeſty's *Bear-Garden*; but as the
" Time of a Traveller is precious, foraſmuch as
" he muſt give an Account of every individual
" Adventure, I ſhall leave the *Bees*, and relate a
" remarkable Story of ſome Ants in a Mole-hill."

Thus far the Traveller.

Sir *John*'s Ants not being to our Purpoſe, we ſhall continue to animadvert on *Bees*, and ſhew the Obſervations which are daily made on them in our own

own Country. And though the Relation juſt mentioned may be taken for a Romance, notwithſtanding it is probable in every Branch of it, we ſhall ſhew ſome Diſcoveries which have been made even by ſeveral of the Royal Society, and can be proved Fact by Thouſands in *England*, who have been Eye-witneſſes to their Performances.

When they firſt take up their Habitation in a Hive, they employ themſelves for ſeveral Days in bringing unſavoury Herbs, and ſuch as are moſt bitter, with which they plaiſter and line the Inſide of the Hive, and mixing it with the Juice which they ſuck from Wormwood, they daub it about the Entrance of the Hive to prevent other Inſects coming in to eat their Honey; and it is obſerved, that when any other Inſect comes but at the Paſſage or Hole of Entrance, they either die or draw back, always meeting with ſomething which is diſagreeable to every other Inſect but the *Bees* themſelves, who provide it for Prevention.

After this neceſſary Precaution againſt thoſe who would invade their Property, they fall to building of their little Cells and private Apartments, in which they are ſuch dextrous Architects, that in a few Days the Whole will be finiſhed with that Uniformity, as if it were caſt in a Mould, each having two Rooms to himſelf, the one for a Place of Reſt, and the other in which he ſpends his Time, with a Companion in wet Weather, after they have cleaned the Hive of Ordure and every Thing that is unclean. Their Apartments are no ſooner finiſhed but they begin to work, if the Seaſon will permit, and the Fields and Gardens ſcarce yield any Leaf or Flower but what ſerves them either for Meat, Honey, or Prevention.

Pliny, whom we mentioned before, ſays, That the firſt Foundation of their Work, the ſkilful Honey-

ney-Maſters call *Commoſis*, the ſecond *Piſſoceros*, the third *Propolis*, which lieth between the outſide Coat and the Wax of the Honey-comb, of which there is ſo great Uſe made in Phyſick. *Commoſis*, the firſt Coat or Cruſt, is of a bitter Taſte, the *Piſſoceros*, or ſecond Coat, is more of a Liquid, and what they gather from mild Gums of Vines and Poplars; but the *Propolis* conſiſteth of a more ſolid Matter, as being made of the Strength of ſeveral of the beſt Flowers: In theſe three Coats are contained the Honey, which they ſip chiefly from their Proviſion called *Eurithace*, which ſome term *Sandaracha*, and others *Cerinthus*; it is found frequently in the Cavities of their Honey-combs, and is what they always eat whilſt they are at Work; this *Eurithace* cometh of the Spring-Dew, and the Moiſture iſſuing out of the *Bees* in the Manner of Gum; it is obſervable, that they increaſe, and make great Quantities of Honey where there is Plenty of *Olives*, as in *Spain* and *Italy*, and that they never will ſettle upon any Flower that is faded, nor come near any dead Carcaſe; they ſeldom wander above 60 Paces from their own Hives, and if it ſo happen that they cannot provide a ſufficient Suſtenance in that Compaſs, they return to the Hive, and ſend out their Spies or Meſſengers, which are a Sort of *Bees* ſet apart to wait on the others; and if theſe *Bees*, in ſeeking for agreeable Flowers, are overtaken with Night, for fear their Wings ſhould be overcharged with Dew, they couch themſelves upon their Backs, and in that Poſture lay till Morning.

Whilſt they are at their Work, they have always a ſtanding Guard to watch and ward at the Entrance of the Hive, much like the *Corps de Garde* in a Camp, and when Day appears, one of theſe Centinels gives two or three Buzzes to alarm them

of

of the Time, when immediately upon the Signal given they all appear and fall to Work; if the Weather be temperate, they go Abroad for freſh Supplies, otherwiſe they ſtay at home to cultivate and refine what they have already gotten; the Virtue of the Flowers they gather in their hinder Legs, which Nature has made rough on purpoſe to retain what with their two firſt Legs they ſhall work and faſten upon their hinder; and when they come loaded to the Hive, there are four or ſix Porter *Bees*, who help to unload them, and carry the Burden into the Hive, in which are Alleys conveniently made, one to paſs up with a Burden, and an other for the Porter to return when he has laid it down, that they may not obſtruct each other in the Paſſage; they all go to work, and all leave off at a Time, neither is one ſuffered to eat till the Alarum is given to go to Dinner, when all Work is laid aſide; and before an idle Taylor can dine at a Cellar in the *Strand*, they will be all in good Order again, each at his different Employment.

It ſometimes happens that two Swarms of *Bees* ſhall accord together to live in one Hive, and then it is admirable to ſee the Harmony between them, though they often differ both in Architecture and Management; for the King of each Party is abſolute, and will ſometimes alter an old Cuſtom, if it be only to ſhew his Authority.

When two Swarms are thus agreed to ſettle one Hive, though each Swarm has a ſeparate Building, and none of them touches the Top or Sides of the Hives, yet they contrive three or four Arches ſo artificially, that they are upheld by each other, and yet keep a convenient Diſtance; the foremoſt Rank of their Combs next the Gate, or Mouth of the Hive, are always left empty, leſt any Thief ſhould come to rob them by the Negligence of the Guards;

Guards; and if a Thief paſſes beyond the foremoſt Rank, he preſently is killed, and a large black *Bee*, called the Dead Bearer, turns him out of the Hive, and lets him lay before the Hive for an Example to others.

When it is windy Weather, they always fly near the Ground, and get a Gravel-Stone in their Mouths as large as they can well manage, to prevent the Winds driving them away; for being light and airy, if Nature had not furniſhed them with Wit to make this Proviſion, when the Wind is againſt them, it were impoſſible they ſhould recover the Hive; but with this Stone they ſo balance and poiſe themſelves, that they will bear againſt the Wind with a great deal of Eaſe and Pleaſure.

They have Taſk-Maſters to correct the Drones, and ſuch as are ſlow at Work; and if upon two or three Times being puniſhed, they do not improve upon it, they are killed, and turned out of the Hive without that funeral Solemnity which is obſerved at the Death of one who dies with Age or Sickneſs. There is a continual Noiſe among them all Day, which is their Singing to divert themſelves at their Labour, but towards Evening the Noiſe is much abated, and at a certain Sound or Alarum given by the Trumpet *Bee*, all is ſuddenly huſhed, the Buſineſs of the Day concluded, and they retire to Reſt; the Trumpet *Bee* then goes out of the Hive, and takes a Circuit round for about half an Hour, making a loud Buzzing till they are all come home who are abroad for Meat or Water; and one Thing is particular, and very remarkable, in a Sort of *Bee* called the Water *Bee*, who is large, brown, and of a fuzzey Nature, like a Sponge; this *Bee*, goes all Day from the Hive to the Water, and from the Water to the Hive, for when he has plunged himſelf into the Water, he is to drink

drink for forty, who at his Approach flock about him and ſuck him dry, the Sight of which is not the meaneſt Amuſement to be ſeen at a *Bee* Hive.

The Palace for the King is much more magnificent than any of the other Apartments, for he has ſeveral ſtately Rooms for himſelf and others; for thoſe of Royal Race, to whom a juſt Regard is ſhewed; and thoſe who refuſe the common Compliments, and a ſuitable Diſtance, are corrected ſeverely, if not brought to condign Puniſhment.

The chief Cauſes of their battling one Hive with another, is, when the Honey is exhauſted; ſooner than want, they will prey upon their Neighbours, and this will frequently breed Wars, and a Challenge being ſent by the injured Party, the Trumpeter, or *Bee* who calls in all the *Bees* at Night, ſummons them all together, when the King at their Head marches in Array till they come to the Place of Battle, when the Captains divide them into Squadrons and Battalions before the Onſet, which is performed with no leſs Vigour than Regularity; and it is obſervable, that, if a Man ſtands quietly to ſee the Encounter, he ſhall run no Hazard of being ſtung, except he offers to moleſt either Party, and then the contrary Party is ſure to give him ſome Marks of their Diſpleaſure; but the common Way is, when the Owners of the *Bees* apprehend they are going out to Battle, they ſet a Meſs of Milk or honey'd Water near the Hive, and that will calm their great Souls to Peace, and prevent the Slaughter, otherwiſe, if they begin the Fight before they are diſcovered, the Way to part them is by caſting up Duſt, or making a Smoke with Pitch, or other Combuſtibles, which will ſcatter them immediately; for though they are noble-ſpirited Warriors, and can fight with Swords very

very dexterouſly, yet they cannot endure Guns nor *Dutch* Stink Pots.

There are ſeveral Sorts of *Bees*, both in Appearance and Value; for Inſtance, there is a Kind of ruſtical wild *Bee*, with a long Body, and hideous Appearance, very little ſpeckled, of a dark Colour; this *Bee* is a Sort of a Banditti, and lives upon the Spoil of others, but when he is taken a marauding by any Thing of a Party, he always ſuffers Death for his Crimes.

The beſt of *Bees* are ſuch as are ſhort, and much painted; they have a lively Look, and not very hairy; there are a Sort of *Bees* in the Kingdom of *Pontus*, that are milk-white, which makes Honey twice every Month; and others in the Kingdom of *Thermodoon*, that gather their Honey all from Trees, and leave it in the Earth; but in the whole World, none are known to be ſo gentle as theſe in *England*. It is obſervable, that when any *Bee* has loſt his Sting, he never after does Good or Harm, except by turning Drone; he eats others Honey, and for that they ſoon diſpatch him; their greateſt Enemies are the *Swallows*, the *Martins*, and the *Frogs*, the former taking them ſlily, and the latter making a Prey of them in the Water, when they come to dip themſelves in the Pond or Brook; and it is ſaid, that a *Frog*, the *Swallow*, and the *Martin*, cannot feel the Sting of a *Bee* as other Creatures; if *Crab* Iiſh is placed near the Hive, the *Bees* are all ſick; and if it is not ſoon removed, it cauſeth ſuch a Mortification among them that they either all die, or quit the Hive; yet they have ſo much Compaſſion one to each other, that when any one is ſick, the *Bees* that are well will bring him out of the Hive, and lay him carefully in the Sun, all the Time ſupplying him with Water, and the moſt refined Honey;

Honey; and when any one of them dies, they bear the Body up amongſt ſeveral, and carry it to a diſtant Place from the Hive, where they mourn over it in ſome diſmal Ditty; but for want of ſome Interpreter more than Sir *Mandeville*, we could never yet procure a Copy of the *Bees* Ceremony; but thus much is averred by ſome curious Travellers, that it has no ſmall Reſemblance with the diſmal *O-hone* ſung at a wild *Iriſh* Funeral.

But at the Death of their King they mourn in a very extraordinary Manner, inſomuch that it generally proves the Deſtruction of the Common-wealth, they not caring to come under Subjection to any other, pine away till they die, or become wild, and never after ſettle with another Hive; yet now-and-then an Uſurper ſhall ſtart up, and pretend he has as much Right to govern as the lawful King; when there uſually enſues a Civil War. The Uſurper will not claim the Crown till he has firſt made a Diviſion in the Hive, and got himſelf a Party, and then one Party or other are totally killed before the other will ſubmit, or if the lawful King kills the other in Battle, and the Rebels call for Quarters, they find no Mercy, but are all put to Death for High-Treaſon.

There is nothing troubles them more than Reverberations of the Air or Echoes, which will make them quit the Hive, and wander about without regard to either their Labour or Food; and it is obſerved that they ſeldom or never thrive where there is an Echo nigh; Miſts and Fogs alſo trouble them, that they can neither work in the Hive nor ſtir out till the Miſts are diſſipated by the Sun, and then there is a perfect Joy in all their Countenances.

Their

Their moſt mortal Enemy is the Spider, who will ſometimes make a Web over the Mouth of the Hive, and when that happens, it is an unavoidable Deſtruction both to the King and Commonwealth; of this Examples frequently happen, inſomuch that thoſe who take firſt to the keeping of *Bees* generally loſe a Hive or two by this Means, which might be ſaved, did they go every Morning to ſearch for Spiders about the Mouth of the Hive; they likewiſe often receive Damage from a Sort of a Fly or Moth, that flies about a Candle, which, if it once gets into the Mouth of the Hive, leaves ſuch a duſty Matter behind it, as is not a little offenſive to the *Bees*, and what breeds other Moths of the ſame Sort, eſpecially if the Sun ſhine upon the Mouth or Entrance; other offenſive Inſects are prevented by certain bitter Ingredients, which the *Bees* place about the Mouth of the Hive, as was ſaid before; but of the Spider and Moth, theſe Ingredients have but little Effect: Their greateſt Sickneſs uſually proceeds from their eating Honey to Exceſs, which brings the Flux upon them that they die, except they have Recourſe to a certain Herb, which Inſtinct generally guides them to. Some have endeavoured to cure them by Oil and other Things, but no Phyſician was ever found ſo good to *Bees* as Nature; Oil itſelf being only touched upon their Heads, the Sun no ſooner ſhines upon them afterwards but they die of a malignant Diſtemper. The Methods which are taken to keep them from taking flight when thy ſwarm, is ringing a Bell, or beating on a braſs Candleſtick, which muſical Sound ſo delights them, that they have not Power to move far from the Sound, they therefore immediately ſwarm upon ſome Tree or Place very near, and by this Means the Owners generally

keep

keep them from one Year to another; ſeveral Hives of *Bees* have been kept from flying away, only by the clapping of Hands when no muſical Inſtrument has been ready; and in *Wales*, where a Fiddle is Part of the Curate's Copyhold, it is his Privilege to demand a Groat for a Hive of *Bees* ſwarming, being obliged at the ſame Time to give them a Tune if deſired. When they have finiſhed their Work, brought forth their Young, and filled the Hive with Plenty of Honey, they often take a Day's Diverſion, when there are ſome ſet apart to ſing, and others to dance; but this being mentioned in the former Part of this Treatiſe, in the Relation ſuppoſed to be wrote by Sir *John Mandeville*, we ſhall take no further Notice of their Diverſions, only the Sight which Sir *John* ſaw was ſuppoſed to be a Coronation, by the extraordinary Performances, though I once heard a very ingenious Virtuoſo ſay he has looked at the *Bees* with a Microſcope, at a Time when they gave themſelves a little Liberty, and he could plainly diſcover ſome were playing at Running-Baſe, and others at Trap Ball, whilſt a third Sort at *Thread-my-Needle*-Nan, with the ſame Life and Vigour as they do at a Country Fair, to digeſt bottled Ale and Cheeſecakes.

They generally make their *Exit* in about ſeven Years; if they live till eight, they are very grey and bald-pated, though ſome affirm in *Italy* they live till ten; and they tell ye there, that if they keep dead *Bees* in the Houſe all the Winter, and when the Summer comes again, do but lay them in the Sun, they will come to Life again, and live ſeven Years more, provided they lay in the Sun a whole Day when it is very hot, and covered over with Fig Aſhes; but though ſeveral have tried the Experiment here, it is found ineffectual in our colder Climate.

They

They likewiſe tell us, that if you lay the freſh Paunches and Garbage of Oxen or Kine in a Dunghil, that is of rich Soil, it will naturally produce Honey *Bees* in a very little Time, provided it is in hot Weather, that the Garbage, *&c.* is not long in putrefying; and I think that *Virgil* ſomewhere tells us, that he has known the Carcaſes of young Steers do the ſame, by being put in a hot Dunghil in like Manner; as dead horſes will breed Waſps and Hornets; as dead Aſſes Carrion breeds Beetle Flies: and evident it is, that Nature, by a certain Metamorphoſis, daily changeth one Thing for another in a very ſurpriſing Manner, as Caterpillars to Butterflies; Worms in a **** to a gold-coloured Flie; and Maggots in a Man's Head to Caſtles in the Air, wild Boars ſwiming in the Sea, Porpuſſes in a Wood hunting after Squirrels. It is obſerved that the *Bee* is naturally a harmleſs Animal, and will never ſting any one, unleſs provoked to it; but if once you moleſt him, he is a very touchy Creature.

I once ſaw a facetious Tragi-Comedy acted in a Garden in the North of *England*, between a Clown, a Servant Maid, and a Hive of my own *Bees*, which I think worth relating: *Hobſon*, as is uſual in that Country, came a courting about Ten at Night, and waited for his dear *Rachel* in a little Garden adjoining to the Houſe, in which ſtood a Hive of *Bees*; I was no ſooner in Bed reading, as my Cuſtom was, but I heard the Girl go ſoftly down Stairs and open the Door; I might have examined the Cauſe, but as young Folks will have their Liberty either out of the Door or Caſement, I only ſtepped to the Window to ſee where ſhe went, and perceived her to enter the Field of Battle (as it ſoon proved) where *Hobſon*, by the Light of the Moon, ſeemed to wait with great Impatience; but ſeeing her make towards him, no Lion ever flew more eagerly at his Prey, than he did

for a clumſey kind Embrace with his dear Sweet-heart; but as Ill-luck would have it, being too eager to have his Arms about her Neck, and ſhe, as the faſhionable Cuſtom is, uſing a little Coyneſs to ſhew her Modeſty, in the Parley they fell, Arm in Arm, upon the *Bee* Hive, and beat it down from the Pedeſtal; but ſure kind Lovers were never in ſuch a Plight before, for the *Bees*, enraged to be thus cowardly routed when they were aſleep, fell upon them with ſuch Fury, that both of them were ſoon wounded, and ſhewed more Poſtures than *Cornwell*'s Merry-Andrew; inſomuch that with the rough Muſick of the *Bees*, and the mimick Dance of the Lovers, I know not that I ever received ſo much Diverſion at either *Ball*, *Maſquerade*, or the *Playhouſe*; *Rachel* ſkipped and roared, and *Hobſon* cut Capers amongſt the Gooſeberry Buſhes, till between the Stings in his Face, and the Prickles in his Legs, the poor Fellow was ſo mortified that he fell in a Fit, and the Girl ſo frightened that ſhe ran into the Fiſh-pond; which I muſt confeſs was a Change of Scene which gave me ſome Surprize, inſomuch that I muſt go down and make one amongſt them; but fearing the worſt, I put on a Maſk and Gloves to a Dance I had ſo heartily laughed at; and helping the Girl out of the Pond, and the Fellow out of the Buſhes, I brought them into the Houſe, where I had the Pleaſure to hear more diſmal Love-Talk than ever was told in any of our modern Romances.

Was ever Lad ſo wounded for Love as I is, ſaid Hobſon; *and was ever a Laſs brought to ſo much Miſery as I have been, ſaid* Rachel; in ſhort, *Hobſon* curſed *Cupid* for bringing him into this Fray, and *Rachel* curſed him too, ſaying, *if his Darts were all ſuch as theſe, this ſhould be her laſt Time of Courting*; and indeed it ſo happened with regard to *Hobſon*, for he never came again, inſomuch that I might ſleep in

Peace,

Peace, without Fear of the Door being left open; on which Occaſion I could not forbear writing the following Epigram:

This Love is the Devil, what Havock it makes,
It fills us with Pain, and it fills us with Aches;
Poor Rachel *is prick'd with a thouſand keen Darts,*
And Hobſon *dreadfully plagu'd with its Smarts:*
Yet, what is uncommon, the violent Sting
Did not make them agree, but relinquiſh the Thing.

Petronius Arbiter's political Deſcription of *Hornets* and *Waſps* was deſigned for the Uſe of the *Romans* under the Government of *Nero*, and may ſerve for the Inſtruction of any People in the World, where Oppreſſion, Bribery, and Self-Intereſt are the reigning Qualities.

'Theſe *Waſps* and *Hornets* are a kind of barbarous 'ſavage Animals, who are the greateſt Burthen to 'the Creation; they have their Original from the 'Loins of ſome putrefied Beaſt, which gives them a 'Strength far ſuperior to the induſtrious *Bee*:' Nor indeed have they leſs Policy; but as their Strength is wholly employed in Violence and Oppreſſion, ſo their Wit, correſpondent with their Strength, is never ſo conſpicuous as in Over-reaching, and, under the Pretence of doing Good, cozening and betraying the Credulous and the Simple; of which I ſhall give ſeveral Inſtances: Firſt, the pains-taking *Bee* is known by all the People of *Rome*, to be a harmleſs and inoffenſive Creature, as well as a profitable one; he gathers Honey from the Dew of Heaven, and by the Sweat of his Brows refines and purifies it for univerſal Uſe; whilſt the idle, tyrannical *Hornet* is only humming and ſauntering about from Place to Place all the Time living upon the Spoil, and devouring the Fruit of the other's Labours, and, not contented with

this, by the Contrivance of the *Waſps* and *Hornets*, the induſtrious *Bees* about *Rome* have been led into ſuch Mazes and Labyrinths, that they have loſt their Way, and will never retrieve themſelves, unleſs with one Conſent they reſolve to fling off their Bondage.

You, the People of *Rome*, are not ignorant, that ſome Time ſince, about 36 *Hornets* got into the Capital, and held a Conſultation how they ſhould inſlave the *Bees*, and bring them all under their Dominion; and had not the King of the *Bees* interpoſed before this Time, an Ounce of Honey would have been ſold for ten *Seſtertius*'s, for the *Hornets* had no other View, notwithſtanding all their fine Pretences, but to enhance all Dignities to themſelves, to dethrone the King of the *Bees*, ſubvert the Commonwealth of thoſe Creatures, and demand an abſolute Obedience to their Edicts for the future; and though they have not brought about the wicked Contrivance to their Deſire, yet they have ſo far prevailed with the innocent *Bees*, that they are applied to for Advice; that they have the Power of inveſting their favourite *Bee* with more Authority than one that is not ſo, though he has more Merit, which is an unequal Diſtribution of Juſtice.

I could never have thought that the *Bees* would thus far have reſigned their Privileges; but ſince they have, there remains nothing but a ſtedfaſt Reſolution of the *Bees*, that they make no farther Incroachments; the *Hornets* have already eat off the Heads of moſt of the Flies in *Rome*, and left their Bodies a Prey to *Waſps*, who drag them into their Neſts and devour them.

The greateſt Comfort is, that theſe *Hornets* are ſeldom long lived, for what between Exceſs, and the Hazard they run in being knocked on the Head for Mal-Adminiſtration, we are ſeldom troubled with them for above two Years.

We

We ſhall conclude with a beautiful Deſcription out of *Virgil.*

Of all the Race of Animals, alone
The Bees *have common Cities of their own,*
And common Sons: Beneath one Law they live,
And with one common Stock their Traffic drive;
Each has a certain Home, a ſev'ral Stall:
All is the State's, the State provides for all:
Mindful of coming Cold, they ſhare the Pain,
And hoard for Winter's Uſe the Summer's Gain.
Some o'er the publick Magazines preſide,
And ſome are ſent new Forage to provide;
Thoſe drudge in Fields abroad, and thoſe at home
Lay deep Foundations for the labour'd Comb,
With Dew, Narciſſus-*Leaves, and clammy Gum.*
To pitch the Waxen Flooring ſome contrive,
Some nurſe the future Nation of the Hive:
Sweet Honey ſome condenſe; ſome purge the Grou
The reſt in Cells apart the liquid Nectar ſhut.
All with united Force combine to drive
The lazy Drones from the laborious Hive.
With Envy ſtung, they view each other's Deeds;
With Diligence the fragrant Work proceeds.
Studious of Honey, each in his Degree;
The youthful Swain, the grave experienc'd Bee:
That in the Field, this in Affairs of State
Employ'd at home, abides within the Gate;
To fortify the Combs, to build the Wall,
To prop the Ruins, leſt the Fabrick fall.
But late at Night, with weary Pinions, come
The lab'ring Youth and heavy laden home,
Plains, Meads, and Orchards, all the Day he plies,
The Gleans of yellow Thyme diſtend his Thighs:
He ſpoils the Saffron Flow'rs; he ſips the Blues
Of Vi'lets, Winding Blooms, and Willow Dews.

Their Toil is common, common is their Sleep;
They ſhake their Wings when Morn begins to peep;
Ruſh through the City Gates without Delay,
Nor ends their Work but with declining Day.
Thus, having ſpent the laſt Remains of Light,
They give their Bodies due repoſe at Night:
When hollow Murmurs of their Ev'ning Bells
Diſmiſs the ſleepy Swains, and toll 'em to their Cells.
When once in Bed their weary Limbs they ſteep,
No buzzing Sounds diſturb their golden Sleep,
'Tis ſacred all! Nor dare they ſtray
When Rain is promis'd, or a ſtormy Day;
But near the City Walls their Wat'ring take,
Nor forage far, but ſhort Excurſions make.
And as when empty Barks on Billows float,
With ſandy Ballaſt Sailors trim the Boat;
So Bees *bear Gravel-Stones, whoſe poizing Weight*
Steers thro' the whiſtling Winds their ſteady Flight.
But what's more ſtrange, their modeſt Appetites,
Averſe from Venus, *fly the nuptial Rites.*
No Luſt enervates their heroick Mind;
Nor waſte their Strength on wanton Womankind:
But in their Mouths reſide their genial Pow'rs,
They gather Children from the Leaves and Flow'rs.
And oft on Rocks their tender Wings they tear,
And ſink beneath the Burden which they bear:
Such Rage of Honey in their Boſom beats,
And ſuch a Zeal they have for flow'ry Sweets.
Thus thro' the Race of Life they quickly run,
Which in the Space of ſeven ſhort Years is done,
Th'immortal Line in ſure Succeſſion reigns,
The Fortune of the Family remains,
And Grandſires Grandſons the long Liſts contains.
Beſides, not Egypt, India, Media, *more,*
With ſervile Love their Idol King adore:

With

While he ſurvives, in Concord and Content
The Commons live, by no Diviſions rent,
But the great Monarch's Death diſſolves the Government.
All goes to Ruin: They themſelves contrive
To rob the Honey, and ſubvert the Hive.
Then ſince they ſhare with Man one common Fate,
In Health and Sickneſs, and in Turns of State,
Obſerve the Symptoms when they fall away,
And languiſh with inſenſible Decay;
They change their Hue, with haggard Eyes they ſtare,
Lean are their Looks, and ſhagged is their Hair;
And Crowds of Dead, that never muſt return
To their lov'd Hives, in decent Pomp are born:
Their Friends attend the Hearſe, the next Relations mourn.

Kiſs my A--- is no Treaſon: Or, an Hiſtorical and Critical *Diſſertation* upon the ART of *Selling Bargains.*

The PREFACE.

I Make my Reader the Compliment *of a* Preface, *that he may not think I deſigned him an* Affront *in the Title-Page; otherwiſe I might have ventured to put this little Treatiſe into his Hands without farther Ceremony. For as I can aſſure him, that I have taken ſome Pains to write upon this Subject with as much* Decency, *as the Nature of it would conveniently bear; ſo I flatter myſelf, that when he has diligently conſidered the Performance, he will have the Candour to acknowledge, that he has really* Bought a Bargain.

Kiſs my A--- is no Treaſon, &c.

THO' the Controverſy concerning antient and modern Learning has ſo long and ſo happily employed ſo many able Pens, yet the Subject is ſo far from being exhauſted, that, in ſome Points, it has been very little touched upon, and in others not all. An Inſtance in the former Kind is that noble Branch of the *Mathematicks*, the *Science* of

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Decyphering; of the Original of which the World knows no more at preſent, than that one Author has *fathered* it upon Dr. *Wallis*, and another has given us his WORD, that it was in Being many Hundred Years before the Doctor was born. But to whomſoever the Honour of the Invention may belong, I will venture to affirm, that our *modern Profeſſors* of that *Art* have far excelled all that ever went before them, or can at preſent pretend to vie with them in any Nation.

A Point not once hitherto touched upon is the Art of *Selling Bargains*, of which I will endeavour in the enſuing Treatiſe to give my Reader full and ample Satisfaction. And if upon the whole I ſhall be found to declare upon this Queſtion for the *Moderns*, I hope it will appear to be done without the leaſt Degree or Favour of Partiality; ſince it would be an high Abſurdity, whilſt I am diſcourſing of *Bargains*, to be guilty myſelf of any *unfair Dealing*.

To ſhew that I have no Manner of Prejudice againſt the *Antients*, I freely allow the Invention of *Acroſticks* to be theirs. I acknowledge, that they have happily ſucceeded in publiſhing moſt ingenious Pieces under the ſeveral Shapes of *Eggs*, *Hatchets*, *Wings*, and *Altars*. Nor do I know, that any *Modern* has pretended to vie with them in ſome of theſe Particulars; the latter Ages not having been able to produce one *Oviparous* Writer, or *Dedalus* in *Print*. The *Altar* indeed has been well enough imitated by many Authors of *Monumental Inſcriptions*, in what they call *Lapidary Verſes*; that is, in Lines of unequal and uncertain Length, in which the Compoſer has his full Liberty, provided he takes ſpecial Care to avoid all Approaches towards either *Metre* or *Rhyme*. Theſe *Verſes* thus written, and tranſmitted to a ſkilful

Engraver, and ſafely lodged in a Place not expoſed to Wind or Weather, may be legible to a good Eye as long as the Materials on which they are inſcribed ſhall laſt; and may ſerve in due Time to diſplay the Reading of an *itinerant Herald*, and the Integrity of an *Editor* of *Marbles*, with Corrections and Amendments.

Puns alſo I grant to be venerably antient, and to have flouriſhed as much in the Heat of the *Carthaginian* or *Punick* Wars as they did throughout the peaceful Reign of the firſt Monarch of *Great-Britain*. As far as we can judge from the few Remains of that early Age, there were as many *Puns* then made, and as good ones, and as bad, as have been made at any Time ſince. It muſt be confeſſed that our famous Univerſities have, with a laudable Emulation, endeavoured to excel in this, as well as in all other Kinds of Learning; but whether they have herein attained to the Perfection of *Rome* or *Athens*, or whether either of them has come ſomewhat nearer to it than the other, it is beſide my preſent Purpoſe to determine.

As for *Bargains*, I am clearly of Opinion, that they are of *modern* Date. For if they had been antiently in Uſe, is it not ſtrange that we have no Remains of that Piece of Ingenuity tranſmitted to us by *antient* Writers; no Rules laid down about it in their Treatiſes of *Oratory*; no Inſtances of it in their *Dramatick Compoſitions*; nay, no Word, either in the *Greek* or *Latin* Tongue, to give it a Name! The like Obſervations might be made with regard to the Writings in moſt of the *modern* Languages; our Neighbours having ſo little either of the *Thing* or *Name*, that they cannot with any Shew of Juſtice claim the Honour of the Invention. I need not inſiſt, that it interferes with the *Gravity* of the *Spaniards*, the *Delicacy* of the *French*,

and

and the *Oeconomy* of the *Dutch*, who are well known to be much better verſed in the Art of *Buying*, than of *Selling Bargains*. Of which I could give a Multitude of Inſtances in the Hiſtory of their Tranſactions, from the firſt Foundation of that Republick down to the *preſent Times*, were it not in ſome Meaſure inconſiſtent with that Impartiality and Tenderneſs of offending which I am reſolved to maintain through the Courſe of this Diſſertation. I know there are two very odd Words in frequent Uſe among the *Italians*, as Interjections of Admiration, nor am I ignorant of the *French* Phraſe, *Bailler foin en corne*; but as I can by no means admit, that the former Expreſſions *amount* to the actual *Sale* of a *Bargain*, ſo neither do I allow that the latter *preciſely denotes* any ſuch *Sale*, foraſmuch as, according to all the Interpreters that I have conſulted, it may full as well ſignify *to ſend a Man on a ſleeveleſs* or *Fool's Errand*; a Practice which I am credibly informed is conſtantly to be found in ſome Parts of *France*, upon the annual Return of the firſt Day of *April*, New Stile.

The Reader by this Time perceives that I am not like to carry him far from Home in my preſent Inquiry, and cannot but be well pleaſed when I tell him, that we need not go out of the Kingdom of *Great-Britain* in order to diſcover the Riſe of ſo entertaining a Diverſion. In the mean Time I muſt beſpeak the Favour of his cloſe Attention to the Argument, and upon that Condition, though I ſhall forbear to heighten his Expectation, by giving it the faſhionable Title of a Demonſtration, yet I dare engage to leave him altogether as free from *Doubt*, in the Point before us, as many late Authors have left him and me in their *Demonſtrations*

of other Queſtions of *no leſs* Importance than that which I am now about to prove.

I begin with obſerving that for ſome few Ages paſt certain induſtrious *North-Britons* have undergone the Fatigue of marching round the Country, ſtooping under the Weight of a large Box, in which is contained a very long Catalogue of Linens, and other choice Goods, ſometimes to a conſiderable Value. This Catalogue they get by Heart, and repeat it, or rather chant it, at the Doors of the ſeveral *Villages* through which they paſs, importuning the good Women to purchaſe whatever they may have Occaſion for, out of their Stores. In order to encourage this Traffick, as they take Care to enlarge upon the *Goodneſs* of their Merchandize, ſo they never fail to ſet forth the *Cheapneſs* of it, but are continually inculcating to their Cuſtomers, that they will uſe them kindly, and *Sell* them a *Bargain*. Now conſidering how frugal a Way of Living theſe honeſt Men have, and that they are excuſed the Charges of *Houſe-Rent*, *Houſe-keeping*, and the *Window-Tax*, it is reaſonably conceived, that they really can afford their Wares at a lower Rate from their *portable Shops*, than others who labour under the forementioned Expences can do, either from their *fixed Shops* in *Cities* or *Market-Towns*, or even from a *Booth*, or *Standing* in a *Fair*. Thus our *Northern* Traveller drives a notable Trade, not only to his own Profit, and the Envy of his ſettled Rivals, but alſo to the Benefit and Emolument of his Chapmen; at leaſt it can never be denied, that *now* and *then* a *lumping Pennyworth* has been diſpoſed of from *that Quarter*.

In the next Place I am neceſſarily obliged to take Notice, that in the native Region of our Itinerant *Saleſman* there is an immemorial Preſcription for calling

calling *a Spade, a Spade*; that is to ſay, that in ſpeaking of certain *Parts* of human Bodies, and of their natural *Offices* and *Functions*, they are not over curious in uſing Circumlocutions or other *figurative* Modes of Speech, but chooſe rather to expreſs themſelves in the moſt *plain* and *proper* Words of their Mother-Tongue. This may evidently appear to any Perſon who will give himſelf the Pleaſure of peruſing the printed Collection of their Proverbs; from which, as learned Criticks have well obſerved, the Genius of a People is moſt eaſily and certainly diſcovered. It is true, there are ſome of greater Nicety than Diſcernment, who have been ſo far miſled as to paſs a wrong Judgment in this ſingle Caſe, and to cry out upon it as the higheſt Piece of *Indecorum* and Abſurdity, that of all Mankind, thoſe, whoſe *Occupation* I have been juſt now deſcribing, ſhould not take eſpecial Care to wrap up their Conceptions in *clean Linen*. But I muſt crave Leave of theſe polite Cenſors to enter my Diſſent to their fallacious Way of Reaſoning; and to vindicate a great and wiſe Nation from all indecent Aſperſions, upon account of their uſing Words in their true Senſe, and calling Things by their *ſpecifick* Names. Surely, that Man muſt have but a very ſuperficial Acquaintance with the *Britiſh* Hiſtory, who does not readily acknowledge, that this undiſguiſed Way of delivering their Sentiments, in the *Septentrional* Parts of this famous Iſland, can be owing to nothing elſe but to the antient and laudable *Simplicity* of *Manners* among the Inhabitants; and conſequently it can only proceed from the debauched and ſqueamiſh Taſte of a more *Southern* Clime, when any one ſhall affect injuriouſly to impute it to a *Breach*, or, which is yet a more extenſive Reflection, to a *Want* of *Manners*.

Now

Now to proceed; as theſe Traders made their Viſits all over the Country, carrying along their Dialect together with their Packs, it fell out in Tract of Time, that according to the various Accidents unavoidably attending upon *living Languages*, what was at firſt *appropriated* to their *plain Dealing* came by Degrees to be *tranſlated* to their *plain Speaking*, and the ſame Appellation was communicated to their *Cracking* of *Jeſts*, which originally appertained to their *Vending* of *Commodities*.

If my Reader ſhall be any Ways converſant in this Sort of Learning, he will preſently agree, that what I have here advanced is no *Stretch* of Invention, or *forced Derivation*, but as plain, eaſy, and obvious a Tranſition, as can be expected, or deſired in a Thing of this Nature. But if theſe Papers ſhould fall into the Hands of any who through Want of Leiſure, or Opportunity, or Inclination, have not turned their Thoughts to ſuch curious Studies, I would beg Leave to recommend them to ſome Perſon who has gained the Reputation of being a ſkilful Etymologiſt; and they may depend on being aſſured by him, that he has both found in grave Authors, and entered among his own Collections, many Scores of Words and Phraſes which are accounted for to his full Satisfaction, though the Manner of doing it may appear at firſt Sight to be more *ſtrained*, *farther fetched*, and leſs probable, than what I here venture to offer to the Judgment and Determination of the learned World.

This new Notion of *ſelling Bargains* took extremely, ſpread itſelf apace, and, through the Emulation of thoſe who endeavoured to excel in the Art, it received in a ſhort Time ſuch wonderful Improvements, that it does not now ſeem capable

pable of being carried to any higher Degree of Perfection. When a Knot of *Wags* were aſſembled together, one of them would have a *merry* Story, or ſometimes for Variety, and to avoid Suſpicion, a ſerious one, ſo artfully contrived, that when the Attention of the Hearers was wrought up to the higheſt Pitch, he would break off abruptly, and leave them under an invincible Curioſity of examining into ſome ſuppoſed *Omiſſion* or *Miſtake* in the Relation; then he who happened to be the readieſt at putting the proper Queſtion, had his Scruple removed by a *Bargain*, to the no ſmall Surprize of himſelf, and Diverſion of his Companions. As the *Bargain* thus *ſold* made a deep Impreſſion upon the Buyer, ſo it was carefully treaſured up in Memory by all who had been *Witneſſes* to it. The former was ſeldom at Eaſe till he had advantageouſly diſpoſed of it to the next *Bidder*; the Reſt were underſtood to be intitled to the ſame Privilege; and every one of them had his Thoughts buſily employed, in order to *quit Scores* with the firſt *Proprietor*. By theſe Means there quickly aroſe a handſome *Stock* of traditionary *Bargains*, which were transferred and *circulated* from Hand to Hand, without any the leaſt *Diſcount*. They were commonly rated according to their Cadence, and thoſe were held in great Eſtimation which were conceived in the moſt exact Rhime; for it muſt be remembered that a *Bargain* is far from ſinking in its *intrinſick Value* for being ſomewhat like *Nonſenſe*, in this one Reſpect, that Rhime is the moſt agreeable *Vehicle* of both.

But after all, no Man can modeſtly look upon himſelf to be a complete Maſter in this Art, till, by long Practice, he has contracted ſuch a Habit, as to be able readily to *repay* the *Seller* in his own

own *Coin*, and to retort a *premeditated Bargain extempore*. In which Caſe, however, the original *Bargain* loſes nothing of its Nature or Force, it being a fundamental Maxim in *modern* Politicks, that there is but little Diſparity between a *Bargain* and an *Equivalent*, as I am afraid will be too ſoon demonſtrated to us — But I am again reſtrained by Fear of giving Offence.

How far the moſt *eminent Perſons* for *Power*, or *Learning*, or *Wit*, have given in to this *Species* of *Merriment*, it will be eaſy to gather from the few following Inſtances.

Oliver Cromwell, in the Height of his protectorial Grandeur, did not think it beneath the Dignity of his State to *ſell* a *Bargain* to the *four Judges* of the *Upper Bench*, in his memorable Rhime to *Magna Charta*.

It may ſeem amazing, that this *Bargain* of his *then Highneſs* ſhould lie ſo long dormant, and be kept in *petto* through ſo many Succeſſions of Reverend Sages, till a late Ornament of the *ſame Bench* was pleaſed to diſcharge them of it, by telling the Country, upon a very ſolemn Occaſion, that *Hereditary Right was Hereditary Sh—*.

In the celebrated Comedy of *Love for Love*, I make no Queſtion but *Ben* was *aiming* at a *Bargain*, when he obſerved of Miſs *Prue*, that *the more ſhe cried, the leſs ſhe would —*. But I muſt aſk Pardon of that admirable Author, for preſuming to deliver it as my humble Opinion, that in this Inſtance his *abſolute Sea-Wit* ſeems to come ſomewhat ſhort of the *Mark*.

On the other Hand it is notorious, that the facetious *Johnny Crown* introduces *Surly ſelling* a palpable *Bargain* to Sir *Courtly Nice*, in Reply to that Knight's civil Compliment, *I kiſs your Hands*.

The noble Author of the *Rehearſal* has obliged his Audience with the Repreſentation of an Eclipſe,

which is performed to Muſick by the Sun, Moon, and Earth *dancing* the *Hay*. Mr. *Bays* introduces the Scene by telling his Friend, that there is ſome Fancy in it. And then, Sir, ſays he, that there may be ſomething of a Joke, I make the *Moon ſell* the *Earth* a *Bargain*. Whereupon the *Moon* enters and calls out the Earth, and between them there paſſes the following Dialogue.

Orb. *What calls* Terra Firma, *pray?*
Lun. Luna, *that ne'er ſhines by Day.*
Orb. *What means* Luna *in a Veil?*
Lun. Luna *means to ſhew her Tail.*

Upon *Sol*'s reprimanding her for this Familiarity, ſhe makes no other Excuſe, than that ſhe hopes it will not be taken in Anger, *Since ſhe did it out of Love.*

Now, according to the moſt received Syſtem of Aſtronomy, the *Moon* is looked upon but as a Kind of a *ſecond rate Lady*, continually *dancing Attendance* upon the *Earth*; and yet notwithſtanding this, it is not judged to be out of Character for the *Attendant* to *ſell* a *Bargain* to her *Principal*, or for the *Principal* to accept it without any Rebuke, or other apparent Token of Diſapprobation; this therefore may ſerve as a manifeſt Document to the great *Ladies* of our *United Kingdom*, and to the fair *Damſels* who have the Honour to wait on them, that it is neither too great a Condeſcenſion on the one Side, nor too great a Preſumption on the other, if in due *Time* and *Place* there ſhould be a mutual Intercourſe of *Bargains* between them.

Mr. *Shadwell*, who was complimented by his Friends for hitting *Humour* the beſt of any *Engliſh* Dramatiſt next to *Ben Johnſon*, brings in Sir *Samuel*

muel ——, in the *Virtuoſo*, with this Salutation frequently in his Mouth ;

Whip-ſtitch,
Your Noſe in my Breech.

It is true, Mr. *Dryden* has handled him very ſeverely, both upon this and other Accounts, in his Poem called *Mac-Flecknoe*; where, giving ſeveral Reaſons why the *Modern* Poet had no Right to claim Kindred with the more *Antient* one, he has the two following Lines ;

Where ſold He Bargains, Whip-ſtitch, kiſs my A—
Promis'd a Play, and dwindled to a Farce?

Here it is plainly intimated, that *Ben Johnſon* has *ſold* no *Bargains* in any of his Plays. For my Part, I have never received any Obligation or Injury either from Mr. *Dryden*, or Mr. *Shadwell*; if therefore, by what I am going to ſay, I ſhall appear to correct the one, and to do the other Juſtice, I hope it will be imputed to nothing but an inviolable Love of the Truth ; and wiſh that all future Writers of Hiſtory and Controverſy would think my Impartiality not unworthy of their Imitation. Now had *Ben Johnſon ſold* a *Bargain* in his *Bartholomew-Fair*, I ought in Strictneſs to have taken no Notice of it, as not coming up to the Point in hand; for Mr. *Dryden* ſeems to be of Opinion, that *Bargains* are allowable in a *Farce*, though not in a *Play*. I therefore refer my Reader to the celebrated Comedy called the *Alchymiſt*, which opens with a high Quarrel between *Face* and *Subtle*, wherein the latter *ſells* the other two *Bargains* almoſt in a Breath,

and

and one of them is full as *home* as that which Mr. *Shadwell* has put into the Mouth of Sir *Samuel*. I purpoſely forbear to quote this choice Paſſage, that I may the more excite my Reader's Curioſity to be preſent at the Repreſentation of the Play, which I doubt not, upon the Hint I have here given, will be frequently called for before the End of the Seaſon; but I muſt caution him to be in the Houſe as ſoon as the Curtain riſes, otherwiſe he will be diſappointed of his Expectation. On the other hand, I am ready to admit of any favourable Plea in Behalf of Mr. *Dryden*, and would willingly perſuade myſelf, that he fell into the Miſtake through Haſte, Inadvertency, or Forgetfulneſs. Theſe are Excuſes which a *modeſt* Author is apt to make for himſelf, and which an *aſſuming* one ſhould ſometimes thankfully accept when they are made for him.

But however this Caſe were, it is certain, that Mr. *Dryden* has been in a better Temper, and not diſdained, in one of his latter Performances, to put a *Bargain* into the Mouth of a Perſon of no inconſiderable Character, as having at that very Time a Judge to her Sweetheart. This indeed was after the great *Revolution* in the Throne of Poetry, when Mr. *Dryden* was depoſed, and his Rival in Poſſeſſion of the Laurel. But as I entirely acquieſce in the Truth of his own Obſervation, that

There's no Pretenſion,
To argue Loſs of Wit from Loſs of Penſion;

ſo I do not impute his doing the ſame Thing, which he had formerly cenſured in another, to any Declenſion of his Parts through Age or Misfortunes, but wholly aſcribe it to his further Examination of the Point, and greater Maturity of Judgment. Having thus ſatisfied himſelf, that a *Bargain* might be

ſold

ſold upon the Stage without Violation of the Rules of the *Drama*, he made no Scruple to give us a *Specimen* of it, leaving his envious Criticks at Liberty to determine, whether he were thereby more fairly entitled to *call Couſin* with the Author of the *Alchymiſt*, or with the Author of the *Virtuoſo*.

But, not to keep my Reader longer in Suſpenſe, I muſt deſire him to turn to the laſt Act of Mr. *Dryden's Amphytrion*, where he will find *Mercury* and *Phædra* engaged in the enſuing Converſation.

Merc. Go to: Aſk no more Queſtions; I am for thy Turn, for I know thy Heart, and ſee all that thou haſt about thee.

Phæd. Then you ſee my *Backſide* too: There is a *Bargain* for you.

I would willingly forbear to *cloy* the Publick with too many *Rareties* of this Kind; hoping that the Taſte, which I have given of them, may be ſufficient to authorize their Uſe. But I cannot diſmiſs this laſt Particular, without taking Notice, that, conſidering the Characters here concerned; I ſhall not be ſo poſitive in recommending Mr. *Dryden's Bargain* to Imitation, as I have been in recommending that of Mr. *Bays*. *Phædra* is a Gentlewoman in waiting to the General's Lady, and, as it has been already ſuggeſted, has no leſs a Perſon than Judge *Gripus*, her Lady's Uncle, for her *humble Servant*. On the other hand, *Mercury* does not appear in his own Quality, but in the Diſguiſe of an inferior Servant. *Mademoiſelle* indeed is ſenſible, that there is both a *true* and a *falſe Soſia*, having juſt before ſeen them both together: But ſhe has nothing to guide her, in order to diſtinguiſh between the *Right* one and the *Wrong*, ſaving only, that ſhe likes him better who has *preſented* her with a Gold *Goblet*, than him who has only *talked* to her about a Gold *Thimble*; all which Circumſtances, being duly weighted, will diſcover

diſcover a vaſt Diſparity between the two Caſes. For though it be allowable for Ladies, and their Gentlewomen, to divert each other in private with *ſelling Bargains*; yet certain good Reaſons might be aſſigned, why it is not altogether ſo proper for the *Gentlewomen* to uſe the ſame Freedom with the *Footmen*.

As it is no Diſparagement to the Court *Ladies*, that at a convenient Diſtance of Time their Faſhions of Apparel are awkwardly imitated by the *Wives* and *Daughters* of the *Yeomanry*; ſo neither is it a Diminution to the *Top-Poets*, whom I have here quoted, that their favourite Way of Wit ſhould, *after a Sort*, be drawn into Example by *Merry-Andrew* and *Punch* upon their reſpective *Stages*.

I will not ſuppoſe my Reader ignorant that there is ſuch a Thing as a *practical Jeſt*, or *jeu de Theatre*; *Moliere* and Mr. *Shadwell* can furniſh him with Plenty of them. It is therefore no Wonder, that among the reſt there ſhould be ſuch a Thing as a *practical Bargain*, not expreſſed in *Words*, but implied in *Action* or *Dumb-ſhew*. Let us ſuppoſe, if you pleaſe, that a Captain *Tom* of the Rabble, in leading up his Troops to demoliſh ſome Houſe of ill Fame, ſhould artfully contrive at the Head of his *Myrmidons* to crack the String of his *Breeches*; or ſuppoſe, that an Admiral at Sea ſhould anſwer a neighbourly *Salute* with a ſingle Gun from his *Poop*; it muſt be acknowledged, upon impartial Conſideration, that in either of theſe Caſes there is a *Bargain ſold* indirectly, or by Implication.

After this Manner did a pleaſant Monarch *ſell* a *practical Bargain* to all and every the Orders of *Knighthood*, when he inliſted among them a *Sirloin* of Beef, and when he conferred the ſame Title of Honour upon a *Sir-reverence*: Not to mention ſome equally

equally deſerving Inſtances of Knighthood of a much later Date.

In like Manner, the Loyal City of *London* implicitly *ſold* a *Bargain* to the Remains of the Long Parliament, by their triumphant Ceremony of roaſting *Rumps*; which will be perpetuated, to their immortal Memory, not only by the ingenious *Cut* lately prepared to embelliſh the new Edition of *Hudibras*, but by—— I will not farther explain myſelf, leſt I ſhould be thought to give a Handle for reſtraining the Liberty of the Preſs. It muſt indeed be owned, that the *Parliament* itſelf inadvertently paved the Way for this Jeſt, by cauſing their Coin to be dreſſed out, as an ingenious Writer ſpeaks, in a *monſtrous Pair of Breeches*.

Chaucer has given us an Account in his *Sompnour*'s Tale of a remarkable Legacy delivered by a Bedridden Man into the Hand of a Friar, having firſt ſworn him to divide it equally amongſt the Brethren of the Convent. Upon the Receipt of it, the good Father puts himſelf in a violent Paſſion, calls the Fellow a *Churl*, complains of a *Deſpite*, and is exceedingly grieved that he has undertaken upon Oath,

To part it, *that wolle not departid be.*

But as he no where complains of the Farmer for having *ſold* him a *Bargain*, ſo I do not mention the Tranſaction as ſuch, but only to obſerve to my *Engliſh* Reader how early this Part of the Nation was diſpoſed to comply with the Practice, whenever it ſhould happen to be introduced.

It is ſometimes ſeen, that a Perſon whoſe Genius does not much incline him that Way, ſhall accidentally blunder upon a *Jeſt*, or deviate into a *Pun*; and therefore it is no ſuch great Wonder, that a ſerious Matron of the City ſhould unwittingly *ſell* a *Bargain*

in

in a Letter to her Relation in the Country. The moſt conſiderable Piece of Intelligence in the whole Epiſtle was, to acquaint her Kinſwoman how ſhe had lately got rid of a violent Cold and Pain in her Head; and being of a communicative Diſpoſition, and willing that others might receive the ſame Benefit by the ſame Means, ſhe proceeded to relate, that the Cure was performed by ſtopping her *Ears* with Black-Wool. But as it fell out, that ſhe was not ſo exactly correct in *Orthography* as ſome of her Neighbours, when ſhe came to write the poor Monoſyllable *Ears*, ſhe made a moſt unaccountable Tranſpoſition, by removing the firſt Letter of the Word clear away from the Beginning to the End of it. I could never learn, with any Degree of Certainty, what was the Iſſue of this Advice; but in caſe it were addreſſed to one better verſed in Spelling, and of ſome credit in the Profeſſions of Phyſick and Surgery, it might produce an extraordinary Experiment, by ſetting every Body in his Turn upon miſapplying the preſcribed Remedy to a *wrong Part*, and ſo propagate the *Bargain* throughout the whole Pariſh.

I ſhall now conclude this Diſſertation by doing Juſtice to the Memory of *Hugh Peters*, whom I muſt declare to have been the greateſt Proficient in the Myſtery of *ſelling practical Bargains* of all who have hitherto fallen under my Obſervation, except ONE; whom I ſhall not be at Liberty to mention till the End of this Seſſion. It is reported of this wonderful Man, that he undertook upon a Wager to hold forth from his Pulpit in ſuch a Manner, as to cauſe one Moiety of his Congregation to weep devoutly, whilſt he threw the other into a hearty Fit of Laughter. This difficult Attempt he ſucceſsfully accompliſhed by appearing to thoſe who ſaw his Face in the *Garb* and ſolemn *Grimace* of a *Puritanical Preacher*, and at the ſame Time to thoſe who viewed him *behind* in the *Diſhabille* of a *Heathen Philoſopher*.

POST-

POSTSCRIPT.

THE Publick will, I doubt not, obſerve, that I have taken the utmoſt Care to avoid the leaſt Imputation of fomenting or encouraging our *unhappy Animoſities*, by not touching on the Subject of *Political Bargains*, and have the Juſtice to acknowledge, that it could proceed from nothing but a predominant *Love of my Country*; ſince it cannot be denied, that the *preſent Conjuncture* would ſupply me with Inſtances enough of this Nature, particularly that of a *certain famous Bargain* which *One* great *Potentate* pretends to have bought of *another*; but I chuſe to refer this important Affair to be diſcuſſed in a more *ſolemn Manner*, and by *Perſons* who are better able than myſelf to determine in *what Senſe* either *This* or any *other Bargain of State* may be properly ſaid to be *Bought* or *Sold* by the reſpective *Powers* concerned.

HIC LABOR, HOC OPUS!

A SERMON preached to the People at the *Mercat Croſs* of *Edinburgh*, on the Subject of the UNION in 1706, while the Act for Uniting the Two Kingdoms was depending before the Parliament there.

With a PREFACE by the Editor,

Setting forth the Advantages which have, in Fact, accrued to the Kingdom of *Scotland* by its Union with *England*.

O fortunatos nimium, ſua ſi bona nôrint. Virg.

PREFACE.

THE following little Piece was printed at Edinburgh *in the Year* 1706, *while the Act for the Union of the Two Kingdoms was depending before the Parliament there. The Author ſeems to have been thoroughly acquainted with the Intereſt of his native Country: A Vein alſo of good Senſe runs through the Whole. It is therefore hoped, that the Reprinting of it may be of ſome Service now to undeceive thoſe ho-*

neſt Scots, *who will rather attend to the ſtill Voice of Reaſon than the noiſy Clamours of a giddy Multitude. To promote this End, it may be proper to make a few more Obſervations on the Advantages that have, in fact, accrued to the Kingdom of* Scotland *by its Union with* England: *Theſe I ſhall briefly trace as they lie in the Articles of Union.*

By the Second *Article, the Succeſſion to the United Monarchy of* Great-Britain *was ſettled upon the Princeſs* Sophia, *and the Heirs of her Body being Proteſtants; and all Papiſts, or Perſons marrying Papiſts, are for ever excluded from the Throne.*

This Article muſt and will be conſidered as a ſingular Benefit by Proteſtants of all Denominations, who know their own Intereſt; eſpecially as the Proteſtant Branch of the Royal Family is now ſo numerous: As for bigoted Papiſts, we muſt allow them to look upon it as a great Grievance; for they always have, and always will think they are perſecuted themſelves, unleſs they have the Power of perſecuting others. But the modern Catholicks (and ſuch I make no Doubt there are) who are Friends to the Civil Rights and Liberties of Mankind, have no Reaſon to be diſpleaſed with it, ſince they are treated with the utmoſt Lenity by the Britiſh *Government.*

By the Fourth *Article it is provided, that all the Subjects of the United Kingdom ſhall, from and after the Union, have full Freedom and Intercourſe of Trade and Navigation to or from any Port or Place within the ſaid United Kingdom, and the Dominions and Plantations thereunto belonging.*

By the Seventh *Artice,* Scotland *is liable to leſs Exciſe than* England; *for a Barrel of Beer or Ale (containing thirty four Gallons* Engliſh *Meaſure and twelve Gallons* Scotch *Meaſure) is never to pay more there than Two Shillings* Sterling *Exciſe Duty;*

whereas

whereas Strong Beer and Ale now pay in England *about Four Shillings and Four Pence* per *Barrel.*

By the Ninth *Article, whenever the Sum of One million Nine hundred Ninety-ſeven thouſand Seven hundred and Sixty Pounds, odd Shillings and Pence, ſhall be raiſed in* England *on Land (at Four Shillings in the Pound) and on other Things uſually charged in Acts of Parliament there, for granting an Aid to the Crown by a Land-Tax;* Scotland *is to be charged only with the further Sum of Forty-eight thouſand Pounds.*

The Proportion of Scotland *to* England *is here but as* One *to* Forty-one; *whereas we ſhall find by the* Twenty-ſecond *Article, that the Proportion of* Scotland *to* England; *in the* * *Houſe of Peers of* Great Britain, *is as* One *to* Thirteen, *and in the* † *Houſe of Commons, nearly as* One *to* Eleven $\frac{1}{6}$.

By the Tenth, Eleventh, *and* Twelfth *Articles,* Scotland *was exempted from ſeveral Duties then payable in* England; *namely, by Article the* Tenth, *from the Payment of the Duties on Stampt Paper, Vellum, and Parchment: By Article the* Eleventh, *from the Duties payable in* England *on Windows and Lights: By Article the* Twelfth, *from the Duties payable in* England *on Coals, Culm, Cinders.*

By the Fifteenth *Article, the Sum of Three hundred Ninety-eight thouſand and Eighty-five Pounds Ten Shillings was agreed to be granted to* Scotland, *as an Equivalent for contributing to Debts contracted by* England *before the Union; which ſaid Sum was accordingly paid and applied towards diſcharging the publick Debts of* Scotland, *and encouraging the Fiſheries, Manufactures, and Improvements in* Scotland,

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* There are about 208 *Engliſh*, and 16 *Scotch* Peers.

† Suppoſing 513 *Engliſh* and 45 *Scotch* Members.

with other Purpoſes, as particularly mentioned in the Articles here referred to.

By the Eighteenth *Article, no Alteration was to be made in the Laws which concern private Right.*

By the Nineteenth *Article, the Court of Seſſion, and other Courts in* Scotland, *are confirmed; and no Cauſes in* Scotland *are cognizable by the Courts of* Weſtminſter-Hall *in* England.

By the Twentieth *Article, all Heretable Offices, and Offices for Life, are reſerved to the Owners as Rights of Property.*

By the Twenty-firſt *Article, the Rights of the Royal Burghs in* Scotland *ſhall remain entire.*

By the Twenty-ſecond *Article,* Sixteen *of the Peers of* Scotland, *to be elected by the whole Body, were to ſit and vote in the Houſe of Lords of the United Kingdom, and* Forty-five *Commoners in the Houſe of Commons; and the Parliament is not to meet until* Fifty *Days after Proclamation.*

By comparing this Article with the Ninth *we ſhall find, that* Scotland *has about a* Twelfth *Share in the Legiſlative Power, whereas it contributes but a* Fortieth *Part towards the Land and Malt-Taxes, and much leſs for the Cuſtoms and other Duties.*

By the Twenty-third *Article,* all *the Peers of* Scotland *were to be Peers of* Great-Britain, *and to enjoy all Privileges as fully as the Peers of* England, *except only ſitting in the Houſe of Lords, and upon Trials of Peers, which Privileges were reſerved to the Sixteen Peers only.*

So much for the Articles.

I ſhall now mention ſome farther Advantages which the People of Scotland *enjoy by their Union with* England.

They carry on a very advantageous Commerce with the Engliſh *Plantations, by which the City of* Glaſgow, *and many other Ports of the Weſtern Coaſt have greatly*

greatly inriched themſelves; which occaſions a Circulation of Money throughout the whole Kingdom.

England *is the only Mart for their Linens, for which the* Engliſh *pay above* 200,000 l. per Ann. *And the* Scots, *by their Exemption from all Duties, are enabled to ſell them at* 20 per Cent. *leſs Diſadvantage than the* Engliſh *can ſell foreign Linens of the ſame Goodneſs.*

They ſupply England *alſo with Black Cattle, Sheep, Coals, and many other Articles of their own Product.*

They are much eaſier taxed than even the Northern Counties of England.

If they have not the Pomp and Splendor of a Court at Edinburgh, *neither, on the other Hand, do they contribute to the Support of it. For all or the far greater Part of the Taxes raiſed in* Scotland (*if I am not miſinformed*) *are diſtributed among the Natives of it.*

They enjoy great Security from foreign Wars, for, as they have no Fleet of their own, they muſt be expoſed to continual Depredations from abroad, if divided from England; *and their Trade with* England *and the Plantations would be entirely cut off, and all their Commerce precarious.*

If ſome of their Borough-Towns have been reduced, it has been owing to their own Monopolies and Reſtraints upon Trade, which Loſs however has been abundantly compenſated by the increaſing Trade and flouriſhing Condition of a great many other Towns and Boroughs.

The Value of Lands in Scotland *is increaſed ſince the Union; and that they have not advanced to a greater Degree is owing to the known turbulent Spirit of the* Highlanders, *which renders Property more precarious there than in* England.

The Natives of Scotland *have a much larger Share in all Places, Civil and Military, than they could reaſonably expect from the ſmall Quota* Scotland *contributes towards the Publick Burdens and Taxes. This*

is not mentioned as if any here repined at it, for they have undoubtedly among them many Perſons of great Learning, true Courage, and ſinglar Merit, but only to ſhew there was no juſt Ground of Complaint.

The Riches of Scotland *have of late Years increaſed much more in Proportion than thoſe of* England; *which is at leaſt a ſtrong preſumptive Proof that the Union has been favourable to it.*

To conclude, it is undoubtedly the Intereſt of North *and* South-Britain *to maintain the Union: Let therefore the Natives of both Parts of this flouriſhing Iſland, now incorporated, unite as Brethren; and, laying aſide every invidious Diſtinction and Reflection, let all of us, who are ſincerely attached to the Proteſtant Religion, and for ſupporting this antient Conſtitution (founded on the Baſis of Law and Liberty) have no other Contention with one another, but who ſhall be moſt zealous to quell the preſent Rebellion, to chaſtiſe the Diſturbers of the Publick Peace, and to reſtore again that happy Tranquillity for which we were lately ſo juſtly envied by the neighbouring Nations.*

A Ser-

A Sermon preached at the *Mercat Croſs* at *Edinburgh*, &c.

Eccleſiaſticus, Chap. X. Ver. 27.

Better is he that laboureth, and aboundeth in all Things, than he that boaſteth himſelf, and wanteth Bread.

DEARLY Beloved Countrymen and Fellow Citizens, ſuffer me to ſtop you a little in the furious Career of your Paſſion, to hear a few Words of ſober and unprejudiced Reaſon; I hope they will not be the leſs grateful, if I accoſt you in that Manner of Rhetorick which your Ears are moſt accuſtomed to: I have choſen an *Apocryphal* Text, becauſe my Subject is not *ſacred*, but *ſecular*; but if it has not the Stamp of Divine Inſpiration, it is taken from a Book, which of all that are not Canonical, contains the moſt ſublime, the moſt uſeful, and the moſt approved Maxims of Wiſdom, whether private, œconomical, or political; and, as all Wiſdom and Truth cometh from GOD, in that Senſe my Text may be ſaid to be of Divine Authority.

Dearly Beloved Countrymen, a generous, a powerful, a victorious Nation invites you to an intimate Union with themſelves; a Nation whoſe Laws are more juſt, whoſe Government is more mild, whoſe People are more free, eaſy, and happy, than any other in *Europe*: A Nation who by their Wealth, Wiſdom, and Valour have broke

the moſt formidable Power that ever threatened *Chriſtendom*; to whoſe victorious Arms even you yourſelves owe your preſent Security: This Nation, I ſay, invites you to a Copartnerſhip of all the Advantages they now enjoy, or may reaſonably hope for: A gracious Queen, of the antient Line of our own Monarchs, deſires nothing more than that the People, from whom ſhe derives her Blood, ſhould enjoy the ſame Liberty and Plenty with others whom Providence has called her to govern. It might juſtly have been expected that ſuch a generous Propoſal would have been welcomed with the univerſal Acclamations of all Ranks and Degrees of People; inſtead of that you have received it with Riots, Mobs, and Tumults. If the Offer had not been profitable, it was at leaſt civil, and deſerved a friendly Reception, and a courteous Anſwer: A Treaty that was entered into at the Deſire of your own Parliament, as well as that of your Neighbours, and carried on by the Authority of the common Sovereign of both; ſuch a Treaty, I ſay, was a Matter of that Weight, as made it a very unfit Subject for the Judgment (much more for the Scorn and Contempt) of Boys, Apprentices, and Tradeſmen: But ſince the tranſcendent Wiſdom of your Leaders have thought otherwiſe, let me beſeech you in the Words of my Author, *Eccleſ.* xi. 7. *Blame not before thou haſt examined the Truth; underſtand firſt, and then rebuke.* To enable you in ſome Meaſure to make ſuch an Enquiry, I have choſen the Words of my Text, *Better is he that laboureth, and abounded in all Things, than he that boaſteth himſelf, and wanteth Bread.*

From the Words you may obſerve a very intimate Conjunction betwixt three diſmal Companions, *Pride*, *Poverty*, and *Idleneſs*; this is a worſe

Union

Union a great deal than that which we are to diſcourſe of at preſent; theſe three love extremely to keep Company, and I could never gueſs for what Reaſon unleſs it be to teaze and vex one another: *Poverty* does what ſhe can to ſtarve *Pride*; and *Pride* eats out the Heart, Blood, and Guts of *Poverty*; and *Lazineſs* will not ſtir an Inch to relieve either: That theſe three fatal Siſters may not only be ſeparated, but eternally baniſhed this Kingdom, it ſhall be the Subject of my following Diſcourſe to ſhew, that it is better to increaſe our Trade, Manufacture, and Riches by an Union with *England*, than to boaſt of our Sovereignty and ſtarve: *For better is he that laboureth, and aboundeth in all Things, than he that boaſteth himſelf, and wanteth Bread.*

And here indeed it muſt be proved, that an Union with *England* will increaſe our Trade and Manufacture: In order to which, I will aſk the greateſt Zealot againſt the Union a few Queſtions, and let him anſwer me if he can. Is the great Difference betwixt the Wealth of *Scotland* and *England* entirely owing to the natural Advantages of *England*, as of Fruitfulneſs of Soil, Situation, *&c.* Or does it not in ſome Meaſure proceed from political Cauſes? *Scotland* is equal, at leaſt in Extent, to a Third of *England*; its People more healthful, more prolifick, and more temperate; why has *England* then ſeven Times the Number of People? Every Acre in *Scotland* is not barren, nor every Acre in *England* fruitful, how comes it then that *England* has fifty Times the Riches of *Scotland?* For Example, why does *Oxfordſhire*, not ſo big as *Fife*, pay to a *Land-Tax* near as much as all *Scotland?* Are there not many Places on each Side the Firth of *Forth*, which exceed the Town of *Newcaſtle* in Soil, Situation, Products natural and

artificial? How comes it to paſs then that the Town of *Newcaſtle* has more Trade, more rich Merchants, and pays more Cuſtoms than all the Towns in *Scotland* put together? It is plain theſe great Differences do not proceed merely from natural, but likewiſe from political Cauſes; nay, it is eaſy to aſſign a Portion of *England* equal in Extent, and much inferior in the Gifts of Nature to ſome Part of *Scotland*, and yet triple in Value.

I know *Wales* is brought by ſome as an Inſtance to prove, that an Union will not increaſe the Trade and Riches of a mountainous Country; it is ſaid that their Condition is not bettered by an Union with *England*. To this I anſwer, 1*ſt*. That the Matter of Fact is falſe. If the Objection has any Strength, it ought to prove that *Wales* would not be the worſe if deprived of the Trade of *England*; a Paradox too ſublime for any *Welſhman*, but moſt obvious to the elevated Underſtandings of ſome of our worthy Patriots. 2*dly*. I ſay, the Compariſon is not fairly ſtated betwixt the worſt Part of *England* and the beſt of *Scotland*. *Wales* in many Places does not exceed the *Highlands* of *Scotland* in any Thing except the Height of the Mountains; but, ſetting aſide all theſe Things, let us ſtate the Compariſon. The Twelve very ſmall Counties of *Wales* contain 917 Pariſhes, 58 Market-Towns, 316,000 People, and pay 43,752 *l*. *Ster*. to the Land-Tax, which ſhews they are almoſt equal to Half the Number of People in *Scotland*, and pay near as much Taxes as the Whole. And it is known that *Wales* is more under-rated in their Taxes, and eaſier in the Exciſe than *Scotland*. Thus you ſee it would be hard to find Twelve of the richeſt Counties in *Scotland* to compare with an equal Number, and leſs in Extent, of the worſt in *England*; which is, as I ſaid, a Demonſtration that the

the Riches of *England* are the Effect of Policy more than of Nature: And is it not as plain, that the Protection of the ſame Laws, the Influence of the ſame Government, the Partnerſhip of the ſame Plantations, and of all other Privileges, foreign and domeſtick, will much better the Condition of *Scotland?*

There is hardly any Subject of Trade, of the Growth of *England*, which we are totally deprived of; and we have One Peculiar, which kind Providence and Nature have afforded us, though we never had the Grace nor Induſtry to make uſe of it, I mean our Fiſh. Thus we ſtarve with that Commodity at our Doors, from which our Neighbours the *Dutch* draw the very Foundations of their Wealth and Maritime Power. Will you then ſtill be fond of that ill Government and ill Management, which even deprives you of the Proviſion which indulgent Nature has thrown into your Mouths? But ſome will ſay, Have not our Convention of Burrows choſen Men, ſkilled in the deepeſt Myſteries of Trade, of eminent Abilities and great Integrity; have not they told us, that the Trade of *England* is *unſupportable*; that it is *intolerable*, and *not to be endured*; which is as much as if they had ſaid, We have not Grandeur of Soul to ſupport ſo great Wealth and Proſperity: We muſt be contented to live like PEDLARS, whilſt *Engliſh* Merchants live like PRINCES? *Where is now your Pride? Where is now your Boaſting?*

But ſay you again, the ſame Convention of Burrows, not leſs ſkilled in *Politicks* than in *Trade*, has told us, that the Trade of *England* is precarious. It is hard to anſwer all the unreaſonable Fears and Jealouſies of People. Has *Wales*, ſince their Union, ever complained of the Breach of One Article? Is there any One Privilege that an *Engliſh-*

man enjoys, which a *Welſhman* is deprived of? Do all the other Counties unite to oppreſs *Yorkſhire?* There are indeed ſome Inequalities of Taxes among themſelves, wherein they have thought fit not to depart from a Rule once eſtabliſhed. But this is ſo far from being a Diſcouragement to *Scotland*, that it is her greateſt Security; it ſhews how unwilling and uncapable a Parliament is to recede from *Quotas* already ſettled, though unequal.

Beſides, Matters in a free Government never go with that Unanimity, nor in a *Britiſh* Parliament will Parties ever be ſo unequally trimmed, that it will not be in the Power of a leſſer Number than the *Scots* Members to caſt the Balance; and, if neceſſary, ſo to preſerve themſelves from Oppreſſion: And it is highly probable that the Party of the *North* and *Weſt*, who are under-taxed, will after an Union be much ſtrengthened.

I ſhall add no more on this Head, but that *England* has oppreſſed *Scotland* Ten Times more ſince the Union of the Two Crowns, than ever they will be able to do after the Union of the Two Parliaments. But, ſays the ſame ingenious Convention, to ſhew their Skill in Political Arithmetick, the Taxes of *England* are *unſupportable:* To this I anſwer, That it was hardly ever known that a Nation was afraid of high Cuſtoms upon their Import and Conſumption: When did that ever ruin any People? That is juſt as if a Man ſhould complain that he could not be rich, becauſe he has no Leave to ſpend his Money: Or that he will not accept of a Lairdſhip, for fear of paying Two Months Ceſs. With thoſe intolerable Cuſtoms the *Engliſh* Merchants live higher and acquire much greater Riches than ours do.

As for the Land-Tax, it can hardly ever be higher, and will be often nothing, or much lower than

than what we now pay. Indeed the Increaſe of Trade will be attended with an Increaſe of Exciſe, and the Benefit of the one will be much greater than the Damage of the other; but then the Effect will not exceed the Cauſe, with this Advantage, that all that is raiſed by the Publick beyond the preſent Sum, by the *Articles of the Treaty* is to remain in the Country.

If after all, you ſhould want Money to pay your Taxes, I can propoſe no better Expedient than that of the Goſpel, *Launch out into the Deep, and let down your Nets*; and you may fetch your Tribute-Money out of your Fiſhes; for after an Union you will have Stock to employ your People to catch them, and Vent for them when they are catched.

Another Objection is, *That an Union with* England *will draw our People out of* Scotland *to the Metropolis of the Government and to the Plantations.* To which I anſwer,

Firſt, That after an Union there are many Reaſons and Inducements for our People to ſtay at home, that do not ſubſiſt in the preſent State, but not any one (ſaving their Attendance in the *Britiſh* Parliament) to draw them abroad. How many People at preſent leave their Country for want of Employment, I may ſay for want of Bread, is evident to every Body that knows either *Scotland*, or other Countries where Multitudes of *Scots* are to be met with: Nay, I appeal to every Family in the Kingdom, if they have not Relations abroad, ſome where or another; and this is the chief Cauſe why *Scotland*, notwithſtanding the Health, Temperance, and Fruitfulneſs of the Inhabitants, is under-peopled. Now is it not extreamly probable that the Increaſe of Trade would employ and keep many at home, who are now forced to ſeek their Bread

Bread in foreign Countries; and not only ſo, but when the Reſtraint of the Laws on Trade is taken off, the Cheapneſs of Living and Manufacture will invite People from other Parts into *Scotland*; particularly the *Scots*, who are now ſettled in the *Weſt-Indies*, would chuſe to purchaſe and eſtabliſh their Families in their own Country, not being any more reſtained by Acts of Navigation from returning their Effects thither.

Secondly, If any *Scotſman* at preſent has a Mind to to ſettle in *England*, the Minute he ſets his Foot or *Engliſh* Ground, he has the Privileges of an *Engliſhman*. What then can intice him to leave his own Country after an Union more than before? I ſhould imagine he would be leſs tempted to do ſo, becauſe he can then have the ſame Priviliges of Trade, and all other Immunities in ſtaying at home, which now he cannot have without going into *England*. If you ſay, that after an Union his Acceſs to Preferment in the Publick Stations of the Government, and conſequently his Temptations to go to *London*, will be greater? That is an Advantage, for then he goes to get an Eſtate, and not to ſpend one; and he will readily purchaſe in his own Country. If our Gentry and Nobility have a Mind to ſpend their Eſtates at *London*, I know no Law at preſent that reſtrains them; only Neceſſity, which has no Law: That indeed, after an Union, may be leſs. Many of our Nobility and Gentry are now continually at *London*, a few to govern, ſome to oppreſs, many to complain, and all for Strife and Contention: And ſuppoſe by their Attendance on a *Britiſh* Parliament, the Number of thoſe ſhould be doubled, *Scotland* gets little by an Union, if it is not able to diſcharge the Expence of Thirty Noblemen and Gentlemen at the Rate of 2000*l. Ster.* a Man,

and

and perhaps the Times may not be ſo hard, but ſome of them will carry more down than they brought up.

Thus, I think, I have fully anſwered this Objection, which is ſo far from being of any Weight, that I muſt intreat you, by the Kindneſs and natural Affection you bear to your dear Children and Relations; by the Comfort of their Society, and having them eſtabliſhed among yourſelves in a flouriſhing Condition; by the Caſualties and Dangers, and by the unfortunate and fatal End, which their ſtrolling into foreign Countries often expoſes them to: By all theſe moving Arguments, I beſeech you to embrace ſo fair an Opportunity of making them and yourſelves happy for Ages to come; for, as the wiſe Man ſays, *Eccluſ.* 29. and 24. *It is a miſerable Life to go from Houſe to Houſe; for where thou art a Stranger, thou dareſt not open thy Mouth; thou ſhalt entertain and feaſt, and have no Thanks: Moreover thou ſhalt hear bitter Words: Theſe Things are grievous to a Man of Underſtanding.* Thus I have gone through my *firſt* Head, and proved that the Sun ſhines at Noon-day; and I call the ſame Sun to Witneſs againſt your matchleſs Ignorance and Stupidity, if you reject ſo favourable an Offer of *Liberty, Peace, and Plenty.*

I proceed now to the *ſecond* Part, of my Text, which is, your boaſting of your *Sovereignty*; *Muſt we loſe that? muſt we be no more a Kingdom?* In the firſt Place, I would aſk any reaſonable Man, Do we loſe our Sovereignty in any other Senſe than *England* does? Is there not a Title, new Seal, new Arms, and the ſame Changes for them as for us: *For I take an incorporating Union to be, as if two Pieces of Metal were melted down into one Maſs; neither can be ſaid to retain its former Form or Subſtance, as it did before the Mixture.*

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We can never be ſo unreaſonaable as to pretend to an equal Number of Repreſentatives in a *Britiſh* Parliament? When two Nations join in a common Aſſembly, the moſt powerful and moſt numerous will ſtill be the moſt powerful and moſt numerous; whatever Metal exceeded before the Mixture, the ſame will exceed in the Maſs: It is impoſſible to change the Nature of Things. According to this Way of reaſoning, it is not only impoſſible for *Scotland* ever to unite with *England*, but for any leſſer Nation ever to unite with a greater: Why is it more diſhonourable for *Scotland* to unite with *England*, than it is for *England* to unite with *Scotland?* What is it that *Scotland* loſes? The Country, the People are not annihilated; nor does an Union cauſe all the worthy Deeds that have been done at any Time by the *Scotch* Nation to be forgotten. A *Welſhman* would take it very unkindly, if we ſhould tell him, that by his Union with *England* he has ſullied the Glory and Antiquity of the antient *Britiſh* Race. None can have a greater Value for the noble Atchievements and Honour of our Anceſtors than I have. But as for our Independency ſo much boaſted of, though it be moſt certainly true in itſelf, and undeniable in Law, as well as juſtifiable from Hiſtory, yet at preſent it is in effect precarious, imaginary, and fantaſtical, and is no more than the Privilege to be governed by a Miniſtry under foreign Influence; which I ſay not to inſinuate the leaſt Reflection on our preſent Miniſtry, who have had the Honour to act a great Part in putting an End to a Grievance ſo much complained of; a Bleſſing perhaps in vain to be expected or looked for at another Time. Can any Man be ſo deſtitute of common Senſe as to think his *Liberty and Property* more ſafely and more honourably lodged in ſuch Hands, than in thoſe of a *Britiſh* Parliament? Now in lieu of this titular Sovereignty and imaginary Independency you acquire

by

by a Union true and ſolid Power and Dominion, *viz.* to have Sixty Members in a *Britiſh* Parliament; the twelfth Share of diſpoſing 6,000,000 *l.* of Money, which is the ſame with the ſole Power of diſpoſing of 500,000; to have your Fleets and Armies conquering abroad; the Arbitration of the Affairs of *Europe*; yourſelves repreſented in foreign Courts and Aſſemblies. When had Sixty *Scotchmen* Affairs of that Importance laid before them? To have your Nobility Peers of *Great-Britain*, with their Perſons and Reputation ſacred over the Iſland; and their Lives only ſubject to the Inqueſt of a *Britiſh* Houſe of Lords: To have your Quota of the moſt eminent Poſts of the Government of *Great-Britain*. Are not theſe Things ſubſtantial Power and Dominion, and preferable to the Triſles you now enjoy? beſides that the Value even of thoſe will be encreaſed; and is it not more eligible to have ſuch a Share both of the Govermnent of yourſelves and of *England*, than to be managed by Favourites, often contrary to your moſt apparent Intereſts.

But all theſe Advantages may be obtained by a fœderal Union, ſome ſay. It is an amazing Thing to conſider how People are bantered out of their common Senſe with mere Names and Chimeras. To avoid Multiplicity of Words, I ſuppoſe, by a fœderal Union is meant, that the *Engliſh* ſhould barter their Trade for our Settling of their Succeſſor. I would deſire any Man who thinks ſuch a Bargain feaſible to make the following Reflections: In any Vote that ever paſt yet in *Scotland* againſt ſettling the Succeſſion, whether he thinks that *England* could not purchaſe the Majority of that Difference at a cheaper Rate than the Liberty of their Trade and Plantations? Let them aſk the Conſciences of thoſe who voted againſt the Settlement of the Succeſſion, if the Hopes of a fœderal Union was the Motive that induced them

to

to do ſo? Let them aſk thoſe that voted for it, if they will vote ſo no more till they have obtained it? To ſhew how unſincerely they deal who make this their Pretence, many of theſe Gentlemen will be contented to ſettle the Succeſſion on any Terms. But, 2*dly*, Where is there ſuch a fœderal Union betwixt two Nations without a common Aſſembly? The Confederate Provinces and the Confederate Cantons have one, where the Repreſentatives of all the particular Bodies meet. 3*dly*. Can any Man believe that the *Engliſh* will maintain Plantations, garriſon them, and defend them with their Fleets and Armies, to let the *Scots*, who are at none of theſe Charges, reap the Profit of the Trade? Will they eſtabliſh Cuſtoms and Duties, as the Rule of their Export Abroad, and Conſumption at Home, and ſuffer the *Scots* to trade without any Rule of Cuſtoms, or with no Cuſtoms, or with Cuſtoms high or low, as they pleaſe? If they would do this, it were no hard Matter to have the Monopoly of their Trade. This were a moſt precious Jewel indeed, and very well worth contending for. But if ſuch a Conceſſion ſhould be thought unreaſonable, I would deſire in the next Place to know, how a common Expence in Maintaining and Providing for Forts, Plantations, and Factories can be carried on without a common Treaſury and Government. *And, laſtly*, If the *Engliſh* ſhould allow us ſuch a Privilege, can we be ſecure of it without we have our Repreſentatives in their Parliament to take care of our Intereſt? And can any Man of Senſe think that we ſhould be more unſecure of our Privileges, when we have Members in their Aſſembly, than when we have none? When we are Domeſticks, than when we are Strangers? In the former Caſe, nothing deſtroys our Privileges but what diſſolves the Union: For it is hardly poſſible to conceive, that all the other Counties ſhould unite to hinder a *Yorkſhireman* to trade to the Plantations,

tions, when the Riches he acquires by his Trade go to the Support of the Government of which they themſelves are Members. In the Caſe of One Nation and One People it is indifferent to the ſupreme Power in what Part of *Great-Britain* their Riches lie.

I ſhall conclude this Article with the Words of the wiſe Man, (Eccluſ. xxxiv. 1.) *The Hopes of a Man void of Underſtanding are vain and falſe; and Dreams lift up Fools.* I have ſet before you to-day, on one Hand *Induſtry* and *Riches*; on the other, *Pride* and *Poverty*. I have not required a blind Aſſent to what I affirm; I have not impoſed my Opinion becauſe it is faſhionable, or becauſe ſuch a Lord, who is my Friend and Patron, thinks ſo; or becauſe Mr. *John*, or Mr. *James* ſaid ſo; or becauſe my drunken Companions ſwear, Damn them, it is ſo. I deal with you as reaſonable Men, and have purpoſely inſiſted on ſuch Arguments as are obvious to the meaneſt.

I ſhall conclude with a general Exhortation to all Ranks and Degrees of People to promote this good Work. It is manifeſtly the Intereſt of your Landed Men; for the Increaſe of Trade and Manufacture will increaſe the Value of your Eſtates, by raiſing the Price of the Product, and the Number of the Purchaſers: Beſides, your Lands being generally in the worſt Repair, that is, in the moſt improveable Condition, and your Security, by the Uſe of a Regiſter, the beſt in the Iſland; no Doubt, after the Reſtraint of Laws is taken off, Strangers will be encouraged to purchaſe among you. Why then will you chuſe to live in a miſerable moiling Condition, paying high Intereſt for Money, which Land-rents cannot diſcharge, having no way to diſpoſe of your younger Children, but by ſending them abroad into the wide World to ſeek their Fortunes? whereas, after the Concluſion of this great Affair; you will have Opportunities to employ them in Trade and Buſineſs, and Acceſs (according

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to Merit) to the beſt Poſts of *Great-Britain*. As for your Tenants, the Neceſſity of their Maſters is the Occaſion of their Poverty; Trade will enable them to let longer Leaſes, and you to take them; and conform you in time to *Engliſh* Cuſtoms, where Maſters govern a free People, and are duly paid their Rents; and Tenants enjoy what remains with equal Security. As for your Tradeſmen, the Value of your Manufacture will be raiſed, you will have the Opportunity to diſpoſe of it, not only over all the Iſland, but over all the World: You are Ingenious, Induſtrious, and live Cheap, what then can hinder you to be more Rich than thoſe who have leſs of all theſe Qualities? Where there are Hands to work, and Simples to work upon, and Vent for the Manufacture, it is impoſſible but there muſt be Trade: If our own Stock is not ſufficient, you will be aſſiſted by that of *England*: The very Novelty of the Thing will in ſome meaſure contribute to this; for all the Branches of Traffick in *England* being traded bare, where there are new Subjects of Trade, Merchants will try new Projects, their Intereſt will never ſuffer them to be partial to to this or that Country, but they will ſend their Money where they can have the beſt Bargain; and your poor Labourers may expect to raiſe their Wages conſiderably.

You ſee, the Objections uſed by the Oppoſers of an Union are either frivolous, founded upon groſs Falſhoods, or do plainly prove the contrary of what they are adduced for. And I have that Opinion of the Underſtanding of ſeveral of the Anti-Uniters, that they do not ſo much as convince themſelves: They are only a Veil drawn over your Eyes to hide from you your preſent *Poverty* and *Slavery*, and the glorious Proſpect which an Union with *England* preſents you with. You are uſed only as *Tools* and *Machines* to bring about their *factious* and *ambitious* Deſigns.

Deſigns. However, I ſhall beſeech all ſuch Gentlemen and Perſons of Quality to conſider, that it is not a ſlight Matter to ſacrifice the preſent and future Proſperity of their Country to an unreaſonable Humour; to make a numerous People and their Poſterity, Beggars and Slaves for Ages to come; and perhaps their Country a Field of Blood, by endeavouring to entail this upon their Neighbours as well as themſelves: Or if they are ſwayed with ſome Reaſon of leſs Importance, as the Treaty not being of their own Framing, I deſire them to conſider, that this is ſo very childiſh, that a Senator ſhould be aſhamed to own it. If the pretty little Maſters, their Children, ſhould take their Fathers Places in Parliament, ſuch a Reaſon would hardly be allowed to paſs current among them: An Union is a Matter of great Weight and Importance, and very good or bad in itſelf. If it is a bad Thing, our moſt intimate Friends the Treaters can never recommend it: If it is a good Thing, it is ſo great a Good, that we ought not to refuſe it from thoſe againſt whom our perſonal Reſentments run higheſt. Among the Oppoſers of the Union, I know a great many Perſons of Honour, who have as true a Senſe of Liberty, and as great a Concern for the Welfare of their Country as any; ſuch need only lay aſide ſome few Prejudices and reflect: Their Judgments will quickly inform them of the true Value of the Propoſal. To ſuch as are afraid of the Church and Religion, I ſhall only ſay, that the Religion of the Church of *England* is impoſed upon no Man within the Dominions of *England*. As for the Squeamiſhneſs of ſitting in Parliament with Prelates, and the Fear of being diſarmed of all other Weapons, but what are allowed by the Goſpel; theſe are ſuch Unchriſtian Diſſuaſives from an Union, that to mention them only is to refute them. The putting an End to uncharitable and unreaſonable Diviſions about our

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trifling Differences in Religion, is one of the great Benefits *Scotland* will reap by this Union. I am not ſo much terrified at the *Viſion* of a noble Lord, as he is himſelf, but heartily wiſh to ſee a Plantation of as rich *Jews* as any in *Amſterdam*, as rich *Independents*, *Quakers*, and *Anabaptiſts* as any in *England*, ſettled in all the Trading Towns of the Kingdom. Not but that I think all Motives that are not penal, ought to be uſed for their Converſion; but I would not have Churchmen afraid of the Increaſe of their Manufacture too; for Hereticks are properly the Subject which they are to work upon: To be afraid to live among Hereticks is to refuſe the Taſk their Maſter has impoſed upon them. Their Predeceſſors the Apoſtles uſed to go, at the Hazard of their Perſons, to preach the Goſpel to the *Jews*; they are afraid the *Jews* ſhould come to them, where they run no Riſque at all in attempting their Converſion. In a Word, if any unjuſt Tyranny over the Perſons, Eſtates, or Conſciences of Men be the Motive which prevails with ſome to oppoſe this Union, I would have ſuch conſider, that to govern a Free People is a more noble and honourable Character than to inſult over Slaves and Beggars; and if any ſuch there be, who hug their Chains, and are fond of their Rags, and, as a wretched People once did by the *Romans*, refuſe their Liberty when offered, they are unworthy of ſo generous and beneficial a Propoſal. Laſtly, If this is only a Scuffle raiſed by the united Force of the *Skillin* and *Louis d'Or*, let ſuch conſider, that both of them are not to be put upon the Balance with the *Guinea* which they may get by their Induſtry.

Conſider then, in this your Day, the happy Condition of your neighbouring Nation: Survey their verdant Fields, their beautiful Plantations, and ſumptuous Gardens, where Culture, Art, and Expences reign; their populous and flouriſhing Cities: View the

the Magnificence of their publick Structures; the Neatneſs, Cleanlineſs, Conveniency, and coſtly Furniture of their private Houſes: Conſider the Liberty and Plenty of their meaneſt Commoners; the comfortable Eſtates which even the loweſt of their Tradeſmen leave to their Families; the immenſe Riches of their Merchants; the Grandeur and Magnificence of the Learned Societies; the prodigious Stocks of their Trading Companies; the unconquerable Force of their Fleets and Armies; the Juſtice and exact Execution of their Laws; and the wiſe Adminiſtration of their Government: Ponder all theſe Things, and then ſure you will not reckon them your Enemies, who offer you a Partnerſhip in ſo great Bleſſings; but will conclude with the wiſe Man in my Text, *Better is he that laboureth, and aboundeth in all Things, than he that boaſteth himſelf, and wanteth Bread.*

An Examination of Dr. *Woodward*'s Account of the *Deluge*, &c.

With a Compariſon between Steno's *Philoſophy and the* Doctor's, *in the Caſe of Marine Bodies dug out of the Earth.*

The PREFACE.

I Shall make no Apology for the following Remarks, ſince the unqueſtionable Liberties of the Commonwealth of Learning allow me the ſame Privilege of examining, as they do the Doctor of propoſing his Hypotheſis; and I am ſo far from having given the Doctor any juſt Cauſe of Offence, that I ſhall rather believe I deſerve his Thanks; for ſince he has ſet up his Eſſay as the Model of a larger Structure, he ought to be ſuppoſed rather to invite than diſcourage thoſe who may point at any Faults which afterwards it may be too late to correct: The Citations out of Dr. Woodward *and* Steno *may ſeem tedious, but they were neceſſary; for after ſuch heavy and unjuſt Charges of miſ-repreſenting, which had appeared in ſome Matters relating to this Controverſy, I durſt not venture out of the beaten Road of verbal Quotation.*

An Examination of Dr. Woodward's *Account of the* Deluge, *&c.*

THAT the Reader may have a true Notion of Dr. *Woodward*'s Hiſtory of the Deluge, he may take the following Account, in his own Words.

1. 'That at the Time of the Deluge (*p.* 164) 'the Water of the Ocean was firſt borne forth 'upon the Earth; that it was immediately ſucceed- 'ed by that of the Abyſs, which likewiſe was 'brought out upon the Face of the Globe (*p.* 109.). 'How this Water was raiſed at the Deluge? By 'what Iſſues or Out-lets it came forth? What ſuc- 'ceeded into the Room of it while abſent? The 'Author ſays he will tell us in his larger Work.

2. 'That the whole Terreſtrial Globe was 'taken all to Pieces, and diſſolved at the Deluge; '(*Preface*) the Particles of Stone, Marble, and 'all other ſolid Foſſils diſſevered; their conſti- 'tuent Corpuſcles all disjoined (*p.* 74.) their 'Coheſion perfectly ceaſing; that the ſaid Cor- 'puſcles of thoſe ſolid Foſſils, together with the Cor- 'puſcles of thoſe which were not before ſolid, ſuch 'as Sand, Earth, and the like (*he means the 'leſſer Solids, for Sand Earth are not Fluids*) as 'alſo all Animal Bodies, and Parts of Animals, 'Bones, Teeth, Shells, Vegetables, and Parts 'of Vegetables, Trees, Shrubs, Herbs, and, to 'be ſhort, all Bodies whatſoever that were either 'upon the Earth, or that conſtituted the Maſs of 'it; if not quite down to the Abyſs, yet at leaſt 'to the greateſt Depth we ever dig: (*that is, if 'not to the Depth of two thouſand Miles, at leaſt 'of two hundred Feet*) *but the Reſt of the Hypotheſis 'and the former Part of the Paragraph does not*

'*ſuffer this to be any Doubt:* (For the whole Terreſtrial Globe was diſſolved:) I ſay, all theſe 'were aſſumed up promiſcuouſly into the Water, 'and ſuſtained in it in ſuch Manner, that the 'Water and Bodies in it together made up one 'common confuſed Maſs (*p.* 107.) What was 'the immediate Inſtrument or Means whereby 'the Stone and other ſolid Matter of the antediluvian Earth was diſſolved (*p.* 108.) Why the 'Shells, Teeth, Bones, and other Parts of Animal Bodies, as alſo the Trunks, Roots, and other 'Parts of Vegetables, were not diſſolved as well as 'the Stones and other mineral Solids of that Earth, 'the Author has promiſed a Reaſon in his larger 'Work.

3. 'That (*p.* 75.) at length all the Maſs that 'was thus borne up into the Water was again 'precipitated, and ſubſided towards the Bottom; 'that this Subſidence happened generally, and, as 'near as could poſſibly be expected in ſo great a 'Confuſion, according to the Laws of Gravity: 'That Matter, Body, or Bodies, which had the 'greateſt Quantity or Degree of Gravity, ſubſiding firſt in Order, and falling loweſt; that which 'had the next, or ſtill a leſſer Degree of Gravity, 'ſubſiding next after, and ſettling upon the 'Precedent; and ſo on in their ſeveral Courſes. '(*p.* 108.) But the *Terreſtrial Matter* that firſt 'ſubſided did not deſcend down quite to the Centre, and fill up the Cavity of the great Abyſs, 'but ſtopped at that Diſtance from it, forming an 'arched Expanſum, or rather a Sphere around it; 'which is now the loweſt Stratum and Boundary of 'that vaſt Conceptacle of Water. Of this likewiſe the Author will aſſign a Reaſon in his larger 'Work.

4. 'That

4. 'That the *Strata* of Marble (*p.* 79.) of Stone, 'and of all other ſolid Matter, attained their Solidity, 'as ſoon as the Sand, or other Matter whereof they 'conſiſt, was arrived at the Bottom, and well ſettled 'there (*p.* 109.) The Reaſon of this too is reſerved 'for the larger Work.

5. 'That (*p.* 30.) this very various Miſcellany 'of Bodies being determined to Subſidence in 'this Order, merely by their different ſpecifick 'Gravities, all thoſe which had the ſame Degree 'of Gravity ſubſided at the ſame Time, fell 'into and compoſed the ſame Stratum; ſo that 'thoſe Shells and other Bodies that were of the 'ſame ſpecifick Gravity with Sand, ſunk down 'together with it, and ſo become incloſed in the 'Strata of Stone which that Sand formed or 'conſtituted; thoſe which were lighter and but 'of the ſame ſpecifick Gravity with Chalk in 'ſuch Places of the Maſs where any Chalk was, 'fell to the Bottom at the ſame Time that the 'chalky Particles did, and ſo were entombed in 'the Strata of Chalk; and in like Manner all 'the reſt: That accordingly we now find in the 'Sand-ſtone of all Countries (the ſpecifick Gra-'vity of the ſeveral Sorts whereof is very little 'different, being generally to Water as $2\frac{1}{2}$ or $2\frac{9}{10}$ 'to 1.) only thoſe *Conchæ*, *Pectines*, *Cochleæ*, and 'other Shells that are nearly of the ſame Gravity, 'viz. $2\frac{1}{2}$ or $2\frac{5}{8}$ to 1. But theſe are ordinarily 'found incloſed in it in prodigious Numbers; 'whereas of Oyſter Shells (which are in Gravity 'but as about $2\frac{1}{3}$ to 1.) or the other lighter Sort of 'Shells, ſcarce one ever appears therein; but on 'the contrary, in Chalk, which is lighter than 'Stone (being but as about $2\frac{1}{10}$ to 1.) there are 'only found *Echini* and other lighter Sort of Shells, '&c.

6. 'That the *Strata* thus formed (*p.* 80) whether of Stone, of Chalk, of Coal, of Earth, or whatever other Matter they conſiſted of, lying thus upon each other, were all originally parallel; that they were plain, even, and regular; and the Surface of the Earth likewiſe even and ſpherical; that they were continuous, and not interrupted or broken; and that the whole Maſs of the Water lay then above them all, and conſtituted a fluid Sphere environing the Whole (*p.* 80.)

7. 'That after ſome Time, the *Strata* were broken on all Sides of the Globe; that they were diſlocated, their Situation varied, being elevated in ſome Places and depreſſed in others; that all the Irregularities and Inequalities of the terreſtrial Globe were cauſed by this Means; that the Agent or Force which effected this Diſlocation of the *Strata* (*p.* 109) was ſeated within the Earth; but what that Agent was, the Author has promiſed to tell us in his larger Work.'

8. 'That upon the Diſruption of the *Strata*, (*p.* 164.) and the Elevation of ſome, and Depreſſion of others of them, which followed after that Diſruption towards the latter End of the Deluge, this Maſs of Water fell back again into the depreſt and lower Parts of the Earth, into Lakes and other Cavities; into the *Alveus* of the Ocean, and through the Fiſſures whereby this communicates with the Ocean into the Abyſs, which it filled until it *came to an Equilibrium with the Ocean.*'

The Author (*p.* 121.) *deduces the Water of Springs from the greateſt Abyſs* by *ſubterranean* Heat, which evaporates and elevates its Water, buoying it up indifferently on every Side.

Here

Here indeed, as the Doctor ſays (*p.* 82.) *We ſee a mighty Revolution, and that attended with Accidents very ſtrange and amazing; a Change ſo exceeding great and violent, that the very Repreſentation is enough to ſtartle and ſhock a Man:* But of the five or ſix ſurprizing Alterations here deſcribed, the Doctor has only given us the Philoſophy of one; he has baulked our Expectation in the moſt material Points, *viz.* What brought the Water of the Abyſs upon the Surface of the Globe? What ſucceeded in its Room? What diſſolved the Foſſils? and at the ſame Time ſpared the Animal and Vegetable Subſtances? What ſtopt the precipitated Matter in the Deſcent, ſo that it did not fill up the Cavity of the great Abyſs? By what Means the *Strata* attained their Solidity ſo ſoon as the Matter whereof they conſiſted was arrived at the Bottom? What effected the Diſruption of the *Strata?* All theſe the Doctor has tickt for putting us off at this Time only with the Reaſon why the *Strata* ranged themſelves in their preſent Order; *viz.* the different Gravity of the Matter whereof they conſiſt. I wiſh at the ſame Time he had not told us Things of leſs Moment. But whatever his Reaſons may be for deferring to explain himſelf in theſe Particulars, I will ſo far contribute to the making the larger Work more perfect, as to give the Doctor an Opportunity of clearing ſome Difficulties which ſeem to me to lie in his Way. To begin then;

The Alterations of the Earth here deſcribed appear to be all of them above the Power, and contrary to the Laws of Nature, and conſequently exclude the Philoſophy of ſecond Cauſes.

Firſt, The Water of the Abyſs is brought upon the Surface of the Earth contrary to its natural Gravity; this, I think, can only be done two Ways;

either by Pulſion or Attraction. The firſt is made uſe of by the learned Author of the Theory, who raiſes the Water by the falling in of the external Cruſt: but it is plain the Doctor makes uſe of no ſuch Inſtrument, ſince his Diſſolution of the Earth happened after its being covered with the Water. (*p.* 261.) *For the Water was all out upon the Surface of the Earth before ever the Terreſtrial Parts ſtirred.* The latter (I mean the Attraction of a heavenly Body) is made uſe of by a late ingenious Writer; but, beſides that the Doctor ſeems to take no Notice of it, this will not do the Buſineſs after his Manner.

It muſt be acknowledged that Almighty Power can do this and much more; and as *Steno* ſays (*Prod. Tranſlat. p.* 103.) *If the Motion of an Animal can effect that, according to Pleaſure, Places that are now overwhelmed with Water ſhall be rendered dry, and by and by be drowned again by new Waters; why ſhould we not be ready to grant to the firſt Mover of all Things the like Liberty?* But then I would no more undertake to explain this, than how the Dead are raiſed.

The ſecond Difficulty is, the making a Body lighter than Water deſcend into the Cavity of the great Abyſs in the Place of the Water which had aſcended: What Body this was, is a Secret the Doctor did not think us ripe for as yet; however we may be allowed to gueſs. There is a Body ſomewhere about the Earth, it is neither any Part of the Solids, nor the groſſer Fluids of the terraqueous Globe; what Body is that? I dare not be poſitive, but I will lay an even Wager it is Air: So far it is certain, it muſt be lighter than Water; and ſo the Difficulty remains.

The next Miracle is, the Diſſolution of all Solids (except Vegetable and Animal Subſtances) into their

their *conſtituent Parts*; of this the Doctor ſays he will aſſign a plain phyſical Reaſon. I muſt beg his Pardon if I think it cannot be very plain. I will not trouble myſelf any more with gueſſing, but this I know, if any Man beſides the Doctor ſhould have pretended to ſuch a Secret, it would have found the ſame Credit as the Philoſopher's Stone, circular Shot, *Perpetuum Mobile*, or ſome ſuch *Chimera*. But againſt the Diſſolution of Solids I have theſe two Objections.

1. If the Coheſion of all Solids perfectly ceaſed, and their conſtituent Corpuſcles were disjoined, why were not thoſe of Sand, Gravel, and Earth ſo too? for they are little Solids, and have their conſtituent Parts as well as the larger; and what diſſolves the one, will diſſolve the other.

2. Had this Earth been ſo diſſolved only as far as the Roots of the greateſt Plants reach, we muſt have loſt moſt of the *Species* of Plants which were before the Deluge. The Doctor tells us, That after the Subſidence (*p.* 78.) *Trees, and the other more tender Vegetables, Shrubs, and Herbs would rot and decay; but the Seeds of all Kinds of Vegetables being by this Means repoſed, and, as it were, planted near the Surface of the Earth in a convenient and natural Soil, amongſt Matter proper for the Formation of Vegetables, would germinate, grow up, and repleniſh the Earth.* But the Seeds of all Kinds of Vegetables could not be preſerved; for ſome Plants had not as yet ſeeded at the Time of the Deluge, or at leaſt had ſeeded ſo long before as to have made ſome Progreſs in Vegetation; which, I think, being the tenderest Vegetables, muſt have rotted and decayed after the Waters were off. Now, the Deluge happening, according to the Doctor, in the Month of *May*, few Plants muſt have remained, but ſuch as were ſeeded the Beginning of that Month, or

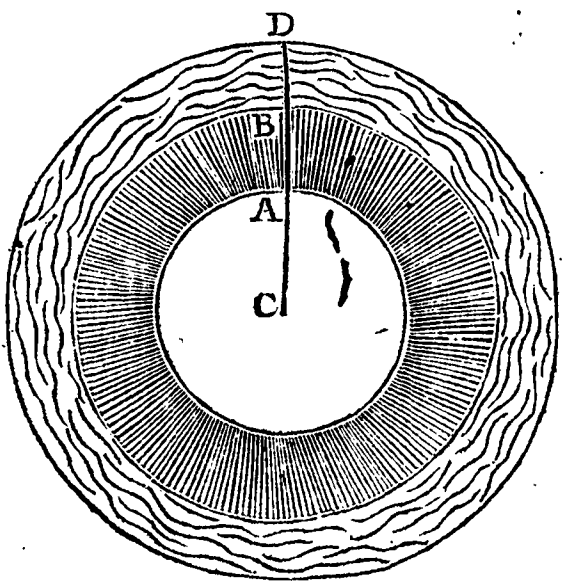
the latter End of *April*, which are but a ſmall Part of the Whole in moſt Places of the Earth. I ſaid, Few muſt have remained, and will not be ſo cruel as the Doctor to cut All off; for perhaps one Plant of a thouſand might be ſo hardy, after it had ſettled upon the Ground, to ſpring up again; and it is poſſible to preſerve Seeds at a great Depth in the Ground; but the Propagation of all Vegetables could not be truſted to ſuch Accidents. But further, let us conſider that thoſe Seeds which were ripe at the Deluge, floated for a conſiderable Time in Water among diſſolved Minerals, enough to ſpoil their Texture, ſo as to render them for ever unfit for Vegetation. I believe the Barley, after the Waters were off, would have made better Malt than Seed Corn; and *Noah* might have made merry with ſtrong Beer, rather than ſtaid ſo many Years until Vines grew up. The Fiſhes, in my Mind, muſt have fared no better than the Plants. We might have had Store of Eels left us, and other Fiſhes that can live in Mud; but ſince, according to the Doctor (*p.* 61.) *the far greateſt Part of all Kinds of Fiſh ſuffered under the Fury of the Deluge*, I cannot ſee but whole Kinds, as well as Individuals, muſt have periſhed without a new Miracle; but then the ſame Providence that would make uſe of extraordinary Means to preſerve Fiſhes amongſt Mud, could have ſaved the no leſs innocent Land Animals in Water. Upon the Whole, if Matters had been ſo carried on, I cannot ſee why, amongſt other Stowage, *Noah* ought not to have had a Green-houſe and Fiſh-pond.

I come now to the fourth miraculous Change, which is the aſſuming up and ſuſtaining the Solids in Water. I am aware that a *Menſtruum* will diſſolve a ſmall Quantity of Metal heavier than itſelf, and ſuſtain it; that Water will diſſolve ſome Things heavier,

heavier, ſuch as Salts and Gums, till it is ſaturated; and that Sand and Mud thrown into it in ſmall Quantities will ſink at Leiſure, eſpecially if it be agitated with a violent Motion; but that the Water ſhould take up and ſuſtain the whole Maſs of heavy Solids, down to the Cavity of the great Abyſs, moſt of which exceed it ſo much in ſpecifick Gravity, ſeems to me as miraculous as the ſwimming of *Eliſha*'s Ax, and as little the Subject of Reaſoning and Philoſophy. Yea, ſome of them were not only ſuſtained, but carried many Hundreds of Miles in a horizontal Line, ſuch as the heavier Sorts of Shell Fiſhes, that could not tranſport themſelves thither by their Animal Motion. Yea, theſe Kinds which are called ἐμψύθιοι, and, according to the Doctor, are (*N. H. p.* 86.) *never removed, by the greateſt Storms, from the Bottom of the Ocean.* This plainly follows from what the Doctor ſays, for (*p.* 253.) *the Sea was of the ſame Bigneſs and Capacity before the Deluge as now, and of the ſame Form alſo; that there was Sea in or near the ſame Parts of the Globe.* But againſt this Mixture of Solids and Fluids there lies another ſcurvy Objection. The Doctor tells us (*p.* 163.) *that to put a Stop to the Inſults and Detractions of vain Men,* [who will not be ſatisfied there was Water enough to over-top the higheſt Mountains] *in one of the Sections of the Third Part of his larger Work, he enquires what Proportion the Water of the Globe bears to the earthy Matter of it; but there being ſo great an Apparatus of Things only previous, which muſt be adjuſted before he could come to the Calculation, &c. he could not then deſcend to Particulars, leſt he ſhould carry that Diſcourſe beyond all reaſonable Bounds.* I think this Enquiry ought to have been previous to all others; the Doctor ſhould have calculated the Proportions of his Drugs before he mixed them. The chief

Thing to be adjuſted here is, *In a Mixture of a Fluid and dry Solids, what Proportion the Fluids ought to bear to the Solids, ſo as to make the Compoſitum attain a certain Degree of Fluidity* ; I may venture to ſay that this *Aquæ* ℥ *S.* will be at leaſt Triple of the Solid Matter, ſo as to make it attain any reaſonable Degree of Fluidity. At firſt View I found this would preſs the Doctor's Hypotheſis with a great Difficulty ; but I went on, and putting the Caſe in the faireſt Extreme, ſuppoſed, in the Mixture of the Deluge, the Quantity of Water equal to that of the Terreſtrial Matter (I mean not in Weight, but in Bulk) ; then at the Time (*p.* 261.) *when the Water was upon the Face of the Earth, and before the Terreſtrial Parts had ſtirred.*

Let the inward Sphere, whoſe Diameter is CA,



repreſent the Cavity of the great Abyſs, now deſerted

ſerted by it, and filled with ſome unknown Matter; the Annulus, whoſe Thickneſs is AB, the ſolid Cruſt; and the Annulus, whoſe Thickneſs is BD, the Water above. (I leave the outward Inequalities of the Surface of the Earth, and the Inward of the Cavity of the Abyſs, to compenſate one another.) Theſe three by Suppoſition are equal (bating the ſmall Addition of the Water which was before upon the Surface of the Globe) *viz.* the Water, the Space where the Water was, and the Solid Matter: Then the Sphere, whoſe Diameter is CA, will be 1; that whoſe Diameter is CB will be 2; and that whoſe Diameter is CD will be 3; conſequently CA, CB, and CD, will be as 1, $\sqrt[3]{2}$, $\sqrt[3]{3}$; in round Numbers, as 100, 126, 144. Therefore AB equal to 26, and BD equal to 18, and ſuppoſing CD in this Caſe to be equal to 3600 Miles (whereas it will be much more) BD, the Height of the Water above the Surface of the Earth will be 450 Miles; ſo that the Doctor needs not be much concerned to find Water to cover the Earth, if he had enough to diſſolve it. But, on the other hand, if you ſuppoſe the Water to riſe only 15 Cubits above the Tops of the higheſt Mountains, it will not make $\frac{1}{240}$ of the Solid Matter, which is too little to make the Earth into an Electuary, nay hardly into a Pill. Here it muſt be remembered, that Dr. *Woodward* aſſerts (*p.* 40.) that the *Æquilibrium* is kept between the Terreſtrial Parts and the Water, and that there is no Tranſmutation of the one into the other. But the ſtrangeſt Thing, and, if I may ſo ſpeak, the Miracle of all Miracles is, that the Water and Solid Matter now mixed together ſhould either float upon a Vacuum, or the Subtil Matter that came in Place of the Water of the Abyſs; for in the internal Sphere, whoſe Diameter is CA, there is

either Water nor Solid Matter, but it muſt be eſt as it is for the Solid Matter to form the *arched Expanſum* upon. This is turning Nature outſide inward; the Bottom of the Ocean is now ſupported by Water, and the Water by the Air. Well, if the Dr. gives a Reaſon for this too, adieu Hydroſtaticks.

I am now come to the Subſidence of the Matter of the Strata, and the ranging them in the preſent Order; and this preſents us with a moſt ſurprizing Effect, which the Dr. has promiſed us the Reaſon of; *viz. Why the Terreſtrial Matter that firſt ſubſided, did not deſcend down quite to the Centre, and fill up the Cavity of the great Abyſs?* Firſt, here muſt be Matter exactly of the ſame ſpecifick Gravity to make it deſcend with the ſame Celerity, and arrive at the ſame Diſtance from the Centre in the ſame Inſtant. Next, all theſe looſe Particles, as by a Confederacy, muſt ſtop ſhort; then when they had ſunk quite down into the Water, the denſer Fluid, they halt at the Confines of the ſubtiler Fluid, now lying about at the Centre; they all harden into a Cruſt in the ſame Inſtant, and form an Arch of at leaſt 2500 Miles Diameter; this Arch is neither broke by its own Weight nor that of the ſucceeding Strata. God forbid I ſhould limit Omnipotency; but as to the Second Cauſes, I muſt remain an Infidel till the Doctor's larger Work appears. I am ſure *Steno*'s Rule of forming the Strata is more comformable to the known Laws of Nature. (*Prod. p.* 42) *At the Time that any Bed was formed, there was another Body under the ſame Bed, which did hinder the farther Deſcent of that duſty Matter, and conſequently at the ſame Time that the loweſt Bed was formed, there was under it either another ſolid Body, or, if ſome Flaid was there, it was both of a different Nature from the upper Fluid, and heavier*

than the Solid ſediment of the ſuperior Fluid. But this Notion of the Subſidence performed according to the different Degrees of ſpecifick Gravity, being the only Piece of Philoſophy the Dr. has gratified us with at preſent, I ſhall conſider it more fully. And,

Firſt, I ſay, Obſervations of the ſpecifick Gravity of the Bodies in the Circumſtances required, and to the Nicety pretended, ſeem altogether impracticable. For we muſt remember that the Medium in which the undiſſolved Subſtances were floating, was not common Water, but a Medium (by reaſon of the Mixture of ſolid Matter) of an unknown Denſity, perhaps thicker than a Quagmire; this, I believe, will appear pretty clear from what has been hinted above about the Proportion of the Fluids and Solids.

Next, it is extremely hard to find the ſpecifick Gravity of Bodies reduced into ſmall Particles, ſuch as Sand and Earth. Now the Minerals, when diſſolved, were reduced either into their Elements or Powders; if the latter, I cannot ſo well apprehend how, by a Mixture with Water, they could form Maſſes of the ſame Mineral again; for I think if powdered Chalk, Flint, Marble, or any of thoſe Things of which the Strata are compoſed, ſhould be mixed with Sea Water, they will not be baked again into a Maſs of the ſame Nature as ſoon as they arrive at the Bottom; but if the Solids were reduced into their Elements, which I think the Dr. means by their *conſtituent Parts*, it is hard to tell what ſpecifick Gravity thoſe would have: It is probable not the ſame with their Compoſita, which require a Mixture of heterogeneous Matter to make them up; then it is very difficult to find the ſpecifick Gravity of Shells, and I muſt crave Leave to ſay, ſomebody has impoſed upon the Doctor

tor in pretending to diſtinguiſh between $2\frac{1}{2}$ and $2\frac{5}{8}$ (that is, to the Nicety of $\frac{1}{20}$) in the Gravity of *Conchæ*, *Pectines*, and *Cochleæ*; and becauſe Oyſters Shells are but $\frac{1}{19}$ lighter than thoſe, they muſt not be admitted into Sand-Stone: On the contrary I dare aver, it is impoſſible to determine the ſpecifick Gravity of *Cochleæ*, for Example; and let a Man weigh twenty of them, we ſhall have near as many different Proportions to determine their relative Gravity upon. For let us only conſider, that all of them having a Cavity which is never quite full of Water (at leaſt it would never be ſo upon a caſual Subſidence) unleſs this Cavity, the Quantity of Matter in the Cruſt, and the whole Bulk ſhould bear exactly the ſame Proportion in them all, they muſt weigh differently in proportion to Water. Then we muſt conſider that when thoſe ſunk, the greater Part had their Animals in them, which will make a greater Difference than what is here mentioned; yea, the Animals being dead or alive will make ſome Alteration. But,

Secondly, There is no ſuch Rule for the Subſidence of Solids in Fluids, as the Dr. pretends; for all Bodies deſcend with equal Celerity, abſtracting from the Reſiſtance of the Medium through which they fall. In Air he may try it, and he will find that a Leaden Bullet and a Wooden Bullet let fall from the Top of the Monument at the ſame Time, will likewiſe arrive at the Ground both together, only making the Wooden Bullet bigger than the Leaden one: And in Water, where the Reſiſtance of the Medium is very great, the Deſcent will be regulated as much according to the abſolute as relative Gravity; that is, the greateſt and biggeſt Bodies will deſcend with the greateſt Celerity; for Example, a Stone of an hundred Weight will fall ſooner to the Bottom.

than

than the Powder of the ſame Stone; and, generally ſpeaking, of the Solids heavier than the Fluid, thoſe which contain a greater Quantity of Matter, in reſpect of their Surface, will deſcend faſteſt; as a Globe of Gold ſooner than the ſame Quantity in Leaf; and a Globe of Stone ſooner than a leſſer Globe of Gold, if it contain a greater Quantity of Matter, in reſpect of its Surface, than the Globe of Gold; and yet the Gold has the ſame ſpecifick Gravity in Leaf and in a Globe, and the Stone a leſs ſpecifick Gravity than the Gold. The Conſequence of this will be, that the Parts of Animals, which were the greater Solids, could never be buried in Matter of the ſame ſpecifick Gravity with themſelves: Yea, throw an Oyſter-Shell into Water, and at the ſame Time the conſtituent Parts of the heavieſt Metals, the Shell will fall ſooneſt to the Bottom; and where the Depth was ſome Hundreds of Miles, as at the general Subſidence, the Difference would be conſiderable. By the ſame Rule, the larger Grains of Sand will fall lower than the imperceptible conſtituent Parts of other Foſſils.

Thirdly, Granting the Doctor's Rule to be true, it was not obſerved; I do not deny but the *Strata* near the Surface of the Earth look like a Sediment, where ſomething of the Laws of Gravity are obſerved. But they will not anſwer the Doctor's Theory ſo far down as he talks of. There is in *Varenius* (*p.* 46.) an Account of the Strata, as they were found, to the Depth of 232 Feet, on the ſinking of a Pit at *Amſterdam*, *viz.*

	Feet
Garden Mould ——	7
Turf ——	9

Soft

	Feet
Soft Clay	9
Sand	8
Earth	4
Clay	10
Earth	4
Sand, in which the Piles for the *Amſterdam* Buildings are fixed	10
White Gravel	4
Dry Earth	5
Mud	1
Sand	14
Sandy Clay	3
Sand mixed with Clay	5
Sand mix'd with Sea-Shells	4
A Clayey Bottom to the Depth of	102
Gravel	31

Here it is plain, they are not placed according to their different Gravities; for ſometimes the heavier lies uppermoſt; the ſame *Strata* (after the Interpoſition of both lighter and heavier ones) are repeated; and ſometimes the Order is retrograde. I think it is very probable they are the Sediment of a Fluid, but not precipitated at the ſame Time, *and determined to Subſidence in this Order*, merely by *their different ſpecifick Gravities*; on the contrary, their Diverſity and Order ſeem rather to perſuade that they were compiled by little and little, and at different Times; which, conſidering the Situation of the Country, is no hard Matter to conceive. Something analogous to this, if I rightly remember, is to be found in *Ramazzini*'s Deſcription of the Sinking

ing of the Wells of *Modena*. But ſuppoſing thoſe were ranged as the Doctor would have them, what is that to a Cruſt 1000 Miles thick? Here it were endleſs to enumerate all the Particulars wherein the Doctor's Rule is violated, theſe following are obvious; (Nat. Hiſt. 90.) 1. *The Precipitation of the lighter vegetative terreſtrial Matter, and burying it among the* Strata, *leaving only ſo much near the Surface as might ſufficiently ſupply the Wants of human Nature*. Thus the principal Intention of Providence in the Diſſolution of the Earth was brought to paſs by a Violation of the Law of ſpecifick Gravity. 2. The heavieſt Bodies, we know, are near the Surface of the Earth many Hundreds of Miles from the loweſt *Stratum*, which could not have happened had the Celerity of their Deſcent kept any Manner of Proportion with their ſpecifick Gravity. 3. Bodies of different ſpecifick Gravities are found buried in the ſame *Stratum*; as Shells and Flint in Chalk. And here I muſt take Notice, that it ſeems hard to bury Plants under Ground after the Doctor's Manner, who does it by affixing Mineral Matter to them: For upon the general Diſſolution the Plants would get a-top of the Water, and if any ſhould fall in among the Minerals, that would buoy them up ſo much the more: For Example; I cannot imagine how a Plant that is ſwimming in Water ſhould ſink in a Maſs of Quickſilver. I ſhall conclude with this general Remark: It is ſtrange that the Laws of Gravity, which had been violated in ſo many Particulars, in raiſing the Water of the Abyſs, and making a lighter Body deſcend in its Room; in ſuſtaining Minerals in Water and ſtopping them in their Deſcent before they reached the Centre; in placing the heavieſt Solids in the upper Strata, *&c.* I ſay, it is ſtrange the ſame Laws of Gravity ſhould place a few Shells with as much

Nicety

Nicety as the Doctor does in his Collection, not tranſgreſſing ſo far as a fifteenth Part.

I come now to the Effect of this Subſidence, which is the Plainneſs, Paralleliſm, and ſpherical Figure of the Strata; I ſay, none of theſe could be true; firſt, They could not be plain; for a ſpherical Surface cannot be ſo; however, that is a Miſtake of a Word, which ſhould be pardoned. Secondly, They could not be ſpherical: (*pag.* 235.) The Doctor acknowledges the Earth to be a *Spherois prolatus* (and there is a great Difference between a *Sphere* and *Sphæroid*) and if a *Sphæroid*, the Strata could not be parallel. I ſhall beg leave to add one Reaſon why I think they could not be ſmooth atop, and it is this; (*p.* 261.) *The terreſtrial parts* (according to the Doctor) *ſettled down in or near the ſame Places from which they were before taken*; but to make them ſmooth, each ſolid Column, or to ſpeak more properly, each truncated Sector muſt have been of the ſame Bulk, and the Matter of the ſame Denſity; of the ſame Bulk, elſe there would have been outward or inward Inequalities, where there was a Difference in Extenſion; and of the ſame Denſity, elſe the ſeveral Columns could not balance themſelves exactly in the Subſidence, but one would have been higher than another; both theſe would have produced Mountains and Vallies. Now ſince there were antediluvian Mountains, it would ſeem that the Columns of the Earth had not been made up of Matter with both the forementioned Properties. And if from the firſt Fluid at the Creation, the Matter had ſettled with the Inequalities of Mountains and Vallies, I cannot ſee why it ſhould not have done ſo from the Fluid at the Deluge. However this is only a Conjecture.

I have

I have done with Four parts of the Operation; there are *infund. Miſc. diſſolv. præcipit.* And now comes the Fifth, *ſublimetur*; I mean, the Diſlocation of the Strata. Here I ſhall remark, *Firſt*, That it muſt have been a prodigious Force that could diſlocate a Cruſt 1000 Miles thick at leaſt (as will follow from my former Reaſoning, concerning the Proportion of the Cavity of the great Abyſs to the ſolid Annulus). *Secondly*, It ſeems wonderful that the Shell of the Bomb ſhould be only cracked and not ſhattered to pieces. *Thirdly*, It is next to impoſſible, that an Agent ſeated within the Cavity of the great Abyſs, at the Depth of a 1000 Miles, ſhould have been the Cauſe of ſo many minute Alterations upon the Surface: Many of the Ruins that appear to us, ſeem to point at Agents far leſs remote. *Fourthly*, It is more miraculous ſtill, that this Globe ſhould be cracked into the ſame Figure it had before the Deluge, into equal Cavities and Eminences, and alike ſituated with thoſe it had then. I grant that the ſteady Hand of the Almighty Creator could do this and much more; but where was the Neceſſity of ſuch a Miracle. The Doctor indeed wants it, elſe it is impoſſible to ſolve the Identity of the ante-diluvian and poſt-diluvian Geography which *Moſes* ſuppoſes. (*Gen.* ch. ii.) There muſt be *Piſon*, *Gihon*, *Hiddekel*, and *Euphrates* watering the ſame Countries, as well after the Deluge as before; and yet this will not agree with the Doctor's Hypotheſis; for this poſt-diluvian *Gihon* is not numerically the ſame as *Moſes* aſſerts (*Gen.* ch. ii. 13.) but a River ſprung up near the ſame Place. I wiſh the Compilers of Theories would have more regard to *Moſes*'s Relation, which ſurpaſſes all the Accounts of Philoſophers as much in Wiſdom, as it doth in Authority. The Doctor is not ſingular in this, it is but too common a Fault now-a-days.

Now,

Now, I believe it will be hard to reconcile the Doctor's Hiſtory of the Deluge with that of *Moſes*, for theſe Reaſons; *Firſt*, *Moſes* deſcribes the greateſt Height of the Water above the Surface of the Earth to have been after the Inundation, by telling us it was 15 Cubits above the higheſt Mountains: According to the Doctor, its greateſt Height was after the *Subſidence and Diſruption of the Strata*, when the whole Maſs of Water lay above them, conſtituting a fluid Sphere, and then to be ſure it was higher by all the Height of the Mountains: But by what has been ſaid before, it will be found to exceed 450 Miles. *Secondly*, *Moſes* ſeems to attribute a great Part of the Inundation to Rain-Water, which was not worthy to be named in reſpect of the whole Maſs of Fluids, enough to diſſolve the terreſtrial Globe. *Thirdly*, *Moſes* and the Doctor differ as to the Manner of the decreaſing of the Waters; for *Moſes* tells us (*Gen.* ch. viii. 1, 2.) That God made a Wind to paſs over the Earth, and the Waters aſſwaged; and that the Fountains of the Deep were ſtopped; the Doctor ought to read *opened*. *Moſes* ſays the Fountains of the Abyſs were ſtopt, that there ſhould no more Water come upon the Face of the Earth; and the Doctor ſays that they were opened by the Diſruption of the Strata, to let that which was already upon the Face of the Earth fall back again. *Moſes* tells us the Waters aſſwaged by a Wind, and the Doctor by the retiring into the Cavity of the great Abyſs. *Fourthly*, According to *Moſes*, the ante-diluvian Plants were ſtanding rooted in the Ground after the Deluge; at leaſt, one Olive-Tree was ſo. This is inconſiſtent with the Diſſolution of the very uppermoſt Strata, which tore up all Plants by the Roots; that there was an Olive ſtanding is plain, elſe a Leaf pluckt off from it by the Pigeon could be no Sign to *Noah* of the Abatement

Abatement of the Waters; for it was impoſſible to tell by the Leaf whether it was floating or not. I might here add, that it ſeems ſtrange, that of five great Alterations Dr. *Woodward* deſcribes, *Moſes* ſhould mention only the firſt; and, after ſuch a particular Account of the Creation of the Earth, ſhould not take any Notice of its no leſs miraculous ſecond Creation: That there ſhould not be ſo much as a Word of the wonderful Changes that were tranſacted under Water: How the Mountains had been taken away, and at the End of 150 Days reſtored again. Nay, quite the contrary, *Moſes* ſeems to find the Mountains juſt where he left them; they never ſtirred out of their Place, from the Time they were overflowed with Water 15 Cubits, till the Ark reſted upon them.

I have one Difficulty remaining concerning the Doctor's Original of Fountains produced by ſubterranean Heat (*p.* 121.) *which evaporates and elevates the Matter of the Abyſs, buoying it up indifferently on every Side, and towards all Parts of the Surface of the Globe.* It ſeems hard to make Vapour pervade a Cruſt 1000 Miles thick. To this the Dr. anſwers, *That it is perforated, and the Water of the Abyſs fills up all theſe Fiſſures as far as the Level of the Ocean, with which it communicates.* But this throws us into a greater Inconveniency; for there being Fountains in every Place, to ſay the ſolid Cruſt is ſo perforated, is little better than to ſay it is ſo thin, or, which is worſe, there would be an Arch of 1000 Miles thick in ſome Places, and hardly three in others: I am afraid ſuch a one would ſoon tumble. The Dr. muſt conſider that this Cupola of his has a prodigious Diameter, and ought to have a proportionable Thickneſs and Solidity: When it has ſo, the Attraction of the Matter above will be conſiderable.

Another Thing to be obſerved is, that the Water of the Abyſs being in one Veſſel, the Heat will diffuſe

diffuſe itſelf uniformly through it all; and a ſwinging Quantity of Heat it muſt be, that will ſet ſuch a Kettle a boiling. But then the Conſequence is, that the Water of the Sea will be heated too, ſince that is one with the Water of the Abyſs: For, according to the Doctor, the Channel of the Ocean, the Cavity of the great Abyſs, and the Fiſſures by which they communicate, make but one Veſſel, like a Bottle with a long Neck, and a Funnel joined to the Top of it; and I believe it would be difficult to heat one Part of the Water in ſuch a Veſſel without the Reſt.

It may be a juſt Prejudice againſt the Solidity of the foregoing Objections, that *Steno*, a famous Mathematician and Philoſopher, is commonly reckoned the Author of this Hypotheſis: To take off which, I ſhall prove, that in thoſe Parts that are moſt exceptionable, the Doctor's Philoſophy is different from *Steno*'s. This I cannot do better than by comparing both their Performances, they being the moſt remarkable Philoſophers that have appeared upon this Subject.

Firſt, *Steno*'s Diſſertation was a Prodromus to a greater Work as well as the Doctor's; and he tells you (*Prod. p.* 109.) 'That it was a ſuccinct, not to 'ſay a tumultuary Relation of the chief Things which 'in the Diſſertation itſelf he intended to explain 'more diſtinctly and more largely; together with a 'Deſcription of the Places where he had obſerved 'every Particular.' But that the Reader may the better perceive in what they differ, and in what they agree, I thought fit to put thoſe few Paſſages, which I had Leiſure at preſent to pick out of both their Writings, in two different Characters, *Steno*'s in Roman, the Doctor's in Italick.

STENO.

STENO.

In this Argument the Antients were exercised with one only Difficulty (*Prod. p.* 10.) which was, how Marine Bodies came to be left in Places remote from the Sea: Nor was it ever made a Queſtion amongſt them whether ſuch Bodies came from any Place elſe than the Sea.

Dr. WOODWARD.

The Antients never made any Queſtion but that they were the Exuviæ of Shell-fiſh, and that they once belonged all to the Sea (p. 67.) *But the Difficulty was, how they came thither, and by what Means they could ever arrive to Places oftentimes ſo remote from the Ocean.*

STENO.

Thoſe Bodies (*Canis car. p.* 116.) not only reſemble one another, but alſo the Parts of the Animals to which they belonged: Nor is there any Difference in the Tendency of the Striæ, the Compoſition of the Lamellæ, the Whirls and Windings of the Cavities, or in the Joinings and Hinges of their Bivalves. In ſome Places there are found ſeveral diſſimilar Oyſter ſhells, and ſticking together, after the Manner they are found at Sea. (*Ibid. p.* 132.) If ſome Shells are found broken, the Edge of the Fragment demonſtrates that the other was formerly joined to it, which likewiſe is ſometimes found near the ſame Place. Since it is ſo eaſy to obſerve when more regular Bodies recede from their uſual Figure, how much eaſier muſt it be to find Defects in Bodies of a much more compoſed Figure; ſuch as thoſe are which imitate the Parts of Animals.

In his *Prodromus* he is more particular.

Dr.

Dr. WOODWARD.

The Tendency of the Fibres and Striæ (*p.* 22.) *the ſame: The Compoſition of the Lamellæ, conſtituted by thoſe Fibres, alike in both: The ſame Veſtigia of Tendons* (*by means whereof the Animal is faſtened and joined to the Shell*) *in each: The ſame Papillæ: The ſame Sutures and every Thing elſe, whether within or without the Shell, in its Cavity or upon its Convexity, in the Subſtance or upon the Surface of it. Beſides, theſe Foſſil Shells are attended with the ordinary Accidents of the Marine ones,* ex. gr. *they ſometimes grow to one another, the leſſer Shells being fixed to the larger.*

STENO.

The Shells that lie under Ground may be reduced to three Sorts. The firſt is of thoſe that are ſo like the true ones (*which he had before moſt ingeniouſly deſcribed*) as an Egg is to an Egg; foraſmuch as the Shells themſelves are reſolved into little Shells, and the little Shells into Threads, [illegible] alſo the ſame Poſition or Site.

That theſe Shells were once the Parts of Animals living in a Fluid; though there never had been ſeen any teſtaceous Marine Creatures, the very View of the Shell itſelf evinceth, as may be made evident by the Inſtance of bivalve Cockle-ſhells. (*p.* 82.) *From the Condition of which, he draws ſeveral Concluſions about the Manner of their Formation, by a Sagacity peculiar to himſelf.*

Dr. WOODWARD.

That there are vaſt Multitudes of Shells contained in Stone, &c. free from any mineral Contagion, which are to be matched by others at this Day found upon

upon our Shores, and which do not differ in any Reſpect from them, being of the ſame Size that theſe are of, and the ſame Shape preciſely; of the ſame Subſtance and Texture, as conſiſting of the ſame peculiar Matter, and this conſtituted and diſpoſed in the ſame Manner as is that of their reſpective Fellow Kinds at Sea, &c.

STENO.

The ſecond Sort (*p.* 83.) is of thoſe Shells, which in the Reſt are like to the lately deſcribed ones, but differ from them only in Colour and Weight, in regard that ſome of them are found too light, others too heavy: Foraſmuch as theſe have Pores filled up with an adventitious Juice, but the Pores of thoſe are widened by the Expulſion of the lighter Parts.

Dr. WOODWARD.

They meet with ſome (*p.* 18.) *that were in all Appearance Shells, that were of the ſame Bigneſs, Figure, and Texture with the common Echini, Scallops, and Periwinkles; but had notwithſtanding Flint, Native Vitriol, Spar, Iron Ore, or other metallick or mineral Matter, either adhering firmly in Lumps to the Outſides of them, or inſpuated into their Subſtance, into their Pores and inner Parts, ſo as to diſguiſe them very much, and give them a Face and Mein extremely unlike to that of thoſe Shells which are at this Day found at Sea.*

That for the metallick and mineral Matter which ſometimes adheres to the Surface of theſe Shells, or is intruded into their Pores, and lodged in the Interſtices of their Fibres, it is all manifeſtly adventitious; the mineral Particles being plainly to be diſtinguiſhed from the teſtaceous ones, or the Texture and Subſtance of the Shell, by good Glaſſes, if not by the naked Eye.

That there were found (*p.* 18.) *certain Bodies that bore the Shape and Reſemblance of Cockles, Muſcles, and other Shells, which yet were not really ſuch, but conſiſted entirely, ſome of them of Sand ſtone, others of Flint, and others of Spar, or ſome other mineral Matter.* (*p.* 20.) *That the above-mentioned Bodies, which conſiſt of Stone, of Spar, Flint, and the like, and yet carry a Reſemblance of Cockles, Muſcles, and other Shells, were originally formed in the Cavities of Shells of thoſe Kinds which they ſo reſemble; theſe Shells having ſerved as Matrices or Moulds to them.*

S T E N O.

The third Sort is of ſuch as in their Figure (*Prod. p.* 84.) alone reſemble thoſe that were newly diſcourſed of, but for the Reſt, totally differ from them; ſeeing that in them are to be found neither the little Shells nor the Threads, much leſs the Diverſity of the Threads: Of theſe, ſome are aereal, ſome lapideous, of either a black or yellow Colour, others marbly, others cryſtalline, others of other Matter: The Production of all which I explain in Manner following.

Where the penetrating Force of Juices hath diſſolved the Subſtance of the Shell, the ſame Juices being either drank up by the Earth, have left the Spaces of Shells void (which I call aereal Shells) or, being altered by new adventitious Matter, have, according to the Variety of that Matter, filled up the ſame Spaces of Shells either with Cryſtal, with Marble, or with Stone, &c. *Then he gives an Account of a great many Rarities of that Kind, and concludes.*

What hath been ſaid of Shells (*p.* 87.) the ſame may be ſaid of other Parts of Animals, and

of

of the Animals themſelves, buried under Ground; of which Number are the Teeth of Sea-Dogs, the Teeth of the Fiſh *Aquila*, Fiſhes Back-bones, all Sorts of whole Fiſhes, Skulls, Horns, Teeth, Thigh-bones, and other Bones of Terreſtrial Animals. And,

What is ſaid of Animals and their Parts ſuiteth likewiſe with Plants (*p.* 30.) and the Parts of Plants, whether they be digged out of earthen Beds, or lodged within ſtony Subſtances.

Of theſe Dr. *Woodward* obſerves (*N. H. p.* 275.) *That he has never met with ſo much as one Plant that is peculiar to any other Seaſon of the Year than* May.

From all which, and a great deal more that I might add, it is plain, 1. That *Steno*'s Obſervations about thoſe Bodies have been both very full and true, being confirmed by thoſe of Dr. *Woodward*; made perhaps from the beſt Collection of ſuch Curioſities that has yet been ſeen any where. 2. That *Steno* was very much perſuaded that thoſe were the real *Exuviæ* of Animals, and has made uſe of fit Arguments to convince others; Dr. *Woodward* mentions two indeed, which I do not find in *Steno*: 1. That thoſe Shells anſwer chymical Trials: And, 2. Have the ſame Effect in Medicine when *inwardly adminiſtrated to Animal Bodies*. The firſt of theſe the learned Dr. *Hook* mentions in his *Micrography* (*p.* 110.) which was publiſhed before *Steno*'s *Prodromus*, and contains a moſt accurate Deſcription of thoſe marine Bodies. As to the ſecond, I think it of ſo little Weight in reſpect of any of the former, that I wonder the Doctor ſhould break his Collection to try thoſe Shells upon his Patients, which he was ſatisfied were genuine before by ocular Inſpection; and I am ſtill more in the Dark how he could have diſcovered

by the Difference of the Effect, if they had not been genuine.

As to the Theories deviſed to ſolve this Appearance of marine Bodies lodged in the *Strata*, *Steno* and the Doctor differ chiefly in theſe two Things: 1., *Steno* is not ſo poſitive as the Doctor (*Can.* 135.) for what he has delivered in his *Canis Carchariæ diſſectum Caput*, he calls only Conjectures, and tells us, that while he ſhews his own Opinion to be probable, he does not charge the Patrons of the contrary one with Miſtake; that the ſame Appearance may be ſolved different Ways, and that Nature attains her Ends in her Operations by different Means; that it were a very imprudent Thing to admit only one as true, and condemn all the Reſt. Dr. *Woodward* on the contrary affirms, (*Nat. Hiſt. p.* 74.) that, in his Treatiſe of the *Natural Hiſtory of the Earth*, he has deſcribed no Alterations of this Globe for which we *have not an abſolute and demonſtrative Certainty*. The ſecond Difference is, that Dr. *Woodward* extends the ſeveral Branches of *Steno*'s Theory, and makes them more univerſal: Both theſe will appear by what follows.

Firſt, As to the TIME when thoſe marine Bodies were lodged there.

S T E N O.

That there is nothing hinders (*Can.* 119.) but that we may believe the Earth, where theſe marine Bodies are found, was formerly covered with Water: That from Sacred Writ we learn, that at the Beginning of the Creation and the Time of the Deluge, all Things were ſo. *He proves it could not be the former* (*Pr. p.* 99.) ſince that Fluid was aqueous at the Time when there were yet no Animals

Animals nor Plants. (*Pr. p.* 90.) That it is certain that the Production of many Shells we meet with in our Days, is to be referred to the Times coincident with the general Deluge.

Dr. WOODWARD.

That they were not left behind at the Beginning of the World, when the Sea overſpread the whole Globe, till its Retreat into its aſſigned Channel; and that the Waters were gathered together into one Place, the third Day from the Commencement of the Creation (*Nat. Hiſt.* 42.) *That thoſe marine Bodies were borne forth of the Sea by the univerſal Deluge; and that upon the Return of the Water back again from off the Earth, they were left behind at Land* (*Nat. Hiſt.* 72.) *That they could never have been put into the Condition we now find them by any ſuch ſhort and partial Agents as thoſe propoſed* by other Authors (*ibid.* 40.)

The Difference between the Doctor and *Steno* in this Particular is, That though *Steno* admits the Deluge as one, he does not with the Doctor exclude other partial Agents, as Inundations by Earthquakes, *&c.*

Next, as to the MANNER of the Deluge.

STENO.

(*Pr.* 104.) It may be explained, if we place about the Fire in the Middle of the Earth a Sphere of Waters, or at leaſt certain Receptacles of them, whence, without the Motion of the Center, the pouring forth of the included Water may be deduced.

(*Pr.* 105.) That the Water which is undoubtedly in the Bowels of the Earth, was, by the Force of the acknowledged ſubterranean Fires, partly driven toward the Springs, and partly thruſt forth through

the Pores of the not yet drowned Earth into the Air.

Dr. WOODWARD.

That there is a mighty Collection of Water incloſed in the Bowels of the Earth, conſtituting an huge Orb in the interior or central Parts of it; upon the Surface of which Orb of Water the terreſtrial Strata are expanded (*Nat. Hiſt.* 117.). *That this is the ſame which* Moſes *calls the* great Deep, *or* Abyſs; *the antient Gentile Writers* Erebus *and* Tartarus.

This at the Deluge was brought out upon the Surface of the Globe (*Nat. Hiſt.* 164.)

The Difference between *Steno* and the Doctor in this Particular is, 1. That the firſt endeavours to explain how the Water that was included in the Bowels of the Earth might be brought upon its Surface; the other raiſes the Water of Springs much after the ſame Manner, but has not yet told us how he raiſes the Water of the Deluge. 2. The Doctor places the ſubterranean Fire above his Waters; but *Steno* his Waters above the Fire.

As to the Diſſolution of the ſolid Matter in which thoſe marine Bodies are included, that it was in a State of Fluidity at the Time of their being lodged there is an evident Propoſition, ſuppoſing them to be genuine; but the different Opinions of the two Philoſophers, as to this Matter, are as follows.

STENO.

I hinted in the foregoing Propoſition, that the Earth, in which thoſe Bodies are found, might have been formerly covered with Water; now I proceed to prove, That the ſame Earth might have been likewiſe mingled with the Water (*Canis Car. p.* 122.)

222.) That Land-Floods and the Agitation of Waters by Wind demonstrate that Sand and Earth may be mixed with Water; and that it were not hard to prove, that Sand-earth, Sand-stone, and all other Kinds of Solids, are oftentimes contained in standing and clear Water. That there are two Ways how Solids may be contained in Water, *viz.* either in their Powder or Elements; the former Way all Sorts of Salts are combined with it. That the Elements of Solids may be latent in Water two Ways, either really as they are in themselves, or Bodies, which putting on another Figure, are transformed into these Solids (*ibid.* 113.) That it is easy to find the Places whence those Solids might have been communicated to the Water which covered the Earth where those marine Bodies are found. And since it is so, we need not wonder, if either the Powder or Elements of Clay, Gravel, Sand-stone, and other Sorts of Stone, were formerly mixed with and contained in the Water.

Dr. WOODWARD.

(*Nat. Hist. p.* 29.) *That at the Time of the Deluge (when these Shells were brought out upon the Earth, and reposed therein in the Manner we now find them) Stone and all other solid Minerals lost their Solidity; and that the severed Particles thereof, together with those of the Earth, Chalk, and the Rest, as also Shells, and all other animal and vegetable Bodies, were taken up into and sustained in the Water.* (*ibid. p.* 74.) *And, in a Word, That all Fossils whatever, that had before obtained any Solidity, were totally dissolved, and their constituent Corpuscles all disjoined, their Cohesion perfectly ceasing.* (*Preface.*) *That the whole terrestrial Globe was taken all to pieces, and dissolved at the Deluge.* But *what was the immediate Instrument or Means whereby the Stone*

and other ſolid Matter of the antediluvian Earth was diſſolved and reduced to the Condition mentioned, the Doctor has promiſed to tell us in his larger Work. (*Nat Hiſt. p.* 108.)

The Reader may eaſily perceive, that Dr. *Woodward* is, *firſt,* more particular as to the Time of this Mixture of Solids and Fluids. 2*dly.* That he has made it more univerſal as to the Subject, extending it to the whole Maſs of Solids that conſtitute the Globe; this I muſt needs ſay is the Parent of the numerous Difficulties which preſs the Doctor's Hypotheſis. 3*dly. Steno* has given us the Philoſophy of his Mixture; but we ſtill impatiently expect the Doctor's. As to the Subſidence, their Opinions are;

STENO.

That the Bodies which made the Water turbid, the violent Motion ceaſing, muſt have ſunk to the Bottom. (*Can. Car. p.* 125.) That they were not all of the ſame Gravity; whence it came that the heavieſt ſubſided firſt; the leſs heavy ſubſiding next after; and the lighteſt floated longeſt of all neareſt the Bottom, before they joined themſelves to it: whence, from the ſame Sediment, there would be formed different Strata.

Dr. WOODWARD.

That at length all the Maſs that was thus borne up by the Water, was again precipitated, and ſubſided towards the Bottom. (*Nat. Hiſt. p.* 75.) *That the Subſidence happened generally, and, as near as poſſibly could be expected in ſo great a Confuſion, according to the Laws of Gravity: That Matter, Body, or Bodies which had the greateſt Quantity or Degree of Gravity ſubſiding*

subsiding first in Order, and falling lowest: That which had the next, or a still lesser Degree of Gravity, subsiding next after, and settling upon the Precedent: And so on their several Courses; that which had the least Gravity sinking not down till last of all, settling at the Surface of the Sediment, and covering all the Rest: That the Matter subsiding thus formed the Strata of Stone, of Marble, of Coal, of Earth, &c.

Here indeed the Doctor, in refining upon *Steno*, has fallen into a grievous Mistake; he will have the Subsidence ordered merely by specifick Gravity; whereas *Steno* does not exclude absolute Gravity; for speaking of the Subsidence, he says (*Canc. Car. p.* 30.) *Sive enim in aquæ superficie cremoris instar concrescens saxea cuticula, ubi gravior reddita fuerit, fundum petat.* I wonder, as I hinted before, the Doctor did not see that a Stone of a 100 Pounds Weight could fall sooner to the Bottom than the Powder of the same Stone, and for the same Reason Gravel sooner than small Sand, though they have the same specifick Gravity. Another Difference between the Doctor and *Steno* in this Particular is, that the former asserts his marine Bodies to have subsided at the same Time with the Matter in which they were intombed: Whereas the latter asserts, they were covered by the Sediment.

Now come we to the Doctrine of the Strata; in which *Steno* has been more particular; he tells us,

S T E N O.

That the Earth in many Places is composed of Strata of different Colours lying one upon another (*Can. Car. p.* 134.), yea, in those very Places where the Earth is of one Colour, the Diversity of the Strata may be observed. That these Strata invite

us to believe, that they are the Sediment of a Fluid; *which in his* Prodromus *he proves by ſeveral Arguments* (*Pr. p.* 27.) Firſt, Becauſe it appears not that the duſty Matter of the Beds can have been otherwiſe reduced into that Figure, if it had not, by being commixed with ſome Fluid, and falling thence by its own Weight, been made plain by the Motion of the ſame incumbent Fluid. Secondly, Becauſe the greater Bodies contained in the ſame Beds do for the moſt Part obſerve the Laws of Gravity, both as to the Site of each Body by itſelf (*that is, parallel to the Horizon, unleſs where the Situation is varied by that of the Bed*) and as to the Site of various Bodies among themſelves (*that is, ranged according to their different Degrees of Gravity*).

Dr. WOODWARD

Tells us (*Nat. Hiſt. p.* 9.) from his Obſervations upon all the terreſtrial Matter, *That it is naturally diſpoſed into Layers or Strata; ſuch as our common Sand-ſtone, Marble, Coal, Chalk, all Sorts of Earth, Marl, Clay, Sand, Gravel, with ſome others of this various Matter thus formed into Strata, of which the far greater Part of the terreſtrial Globe conſiſts from its Surface downwards to the greateſt Depth we ever dig or mine.*

STENO.

That when any Bed was formed (*Prod. p.* 43.) the ſuperior Surface was, as far as was poſſible, parallel to the Horizon; ſo that all Beds, except the loweſt, were contained in two Plains parallel to the Horizon: That he had obſerved the Strata in ſome Places divided by perpendicular Fiſſures.

Dr.

Dr. WOODWARD.

(*Nat. Hiſt. p.* 10.) *That the Stone is divided into Strata by Means of horizontal and perpendicular Fiſſures; which he calls ſo not ſo much with reſpect to the preſent Site of Strata, as to its original Situation.*

STENO.

That when the Earth had been dried after the Deluge (*Prod. p.* 106.) its Face did ſhew vaſt Plainneſſes; that Nature demonſtrates that thoſe Plainneſſes did exiſt, and the Scripture contradicts it not.

Dr. WOODWARD.

That the ſaid Strata (*Nat. Hiſt. p.* 79.) *whether of Stone, of Chalk, of Coal, of Earth, or whatever other Matter they conſiſted of, were all originally parallel: That they were plain, even, and regular*, &c.

As to theſe Propoſitions, there are ſeveral Differences between the Doctor's Philoſophy and *Steno*'s. The Doctor confines himſelf to the Time of the Deluge for the Formation of his Beds; whereas *Steno* tells us, there are ſome extant which have been formed before, and ſome which have been formed ſince. (*Prod. p.* 41.) That there are *Beds of ſimple Matter obvious in all Mountains, which were formed when the other Beds were not yet extant; but all were covered with a Fluid, deſtitute of Plants and Animals.* The Original of theſe he dates from the Creation, and gives admirable Rules for the determining, from the Matter which the Beds contains, the Time and Manner of their Formation; if they were extant at the Creation, or

formed ſince; if made by the Sea, Rivers, or Earthquakes, *&c. Steno* aſſerts, There were great Plainneſſes after the Deluge; the Doctor, That the Earth was all plain. *Steno* ſays (*Can. Car.* 125.) *The Diverſity of the Strata almoſt, if not altogether, perſuade us, that they were compiled by little and little:* But the Doctor's *Strata* were formed all at the ſame Time, as far down as the Surface of the great Abyſs. The Doctor lays on his *Strata* ſpherically, or at leaſt ſpheroidically, all over the Surface of the Globe, well enough obſerving ſo far the Laws of Gravity. But tho' *Steno*'s Strata, being but ſmall Portions of that ſpherical Surface, may properly enough be called horizontal, this Epithet will by no Means agree to the Doctor's; for when they made entire ſpherical Surfaces, they could no more be denominated *horizontal with reſpect to that Situation,* than *Meridional* or *Vertical,* or by any other great Circle of the Sphere.

As to the changed Situation of the Beds.

S T E N O.

That hence a Cauſe may be given of that Inequality (*Prod. p.* 45.) on the Surface of the Earth, which occaſions many Controverſies: That the changed Situation of Beds is the chief Original of Mountains. *His Arguments for this are not only convincing, but elegant and fine, viz.* That there are vaſt Plains upon the Tops of ſome; many Beds parallel to the Horizon; on their Sides various Beds variouſly inclined to the Horizon; in the oppoſite Sides of Hillocks the Faces of the broken Beds ſhewing the perfect Reſemblance of Matter and Shape, *&c.* That the perpendicular

Fiſſures

Fiſſures of the *Strata* ſhew that they had been violently ſhaken, and broken upon the falling back.

Dr. WOODWARD.

(*Nat. Hiſt. p.* 90.) *That after ſome Time the* Strata *were broken on all Sides of the Globe: That all the Irregularities and Inequalities of the Terreſtrial Globe were cauſed by this Means: That the natural Grotto's and Rocks, and thoſe Intervals of the* Strata, which in his Obſervations he calls the perpendicular Fiſſures, *are nothing but theſe Interruptions or Breaches of the* Strata: *That the more eminent Parts of the Earth, Mountains, and Rocks are only the Elevations of the* Strata.

STENO.

(*Prod. p.* 105.) That what did happen in the Surface of the Earth, whilſt it was covered with Water, neither Scripture nor Nature declareth; this only we may affirm from Nature that deep Valleys were then produced; becauſe a Return was then to be opened for the Waters into the deeper Parts of the Earth.

Dr. WOODWARD.

That upon the Diſruption of the Strata (*Nat. Hiſt. p.* 164.) *and the Elevation of ſome and the Depreſſion of others of them, which followed after that Diſruption, towards the latter End of the Deluge, this Maſs of Water fell back again into the depreſſed and lower Parts of the Earth.*

In all theſe Particulars, 1. The Doctor has delivered his Mind more poſitively and full than *Steno.*

2. *Steno*

2. *Steno* produces ſome Mountains, the Doctor all, at the Deluge. 3. *Steno*'s are produced by partial Agents ſeated near the Surface; the Doctor's by one ſeated within the Cavity of the great Abyſs. 4. *Steno* tells us what his Agents are; but the Doctor keeps his as a Secret.

I have not Leiſure to compare their Diſſertations in other Things, ſuch as the Origin of Springs, which they both bring *from the Sea penetrating into the Hollowneſs of the Earth*; but more fully explained by Dr. *Woodward* (*Nat. Hiſt. p.* 133) nor their Hiſtory of the Effects of Earthquakes, (*Prod. p.* 48.) which the Reader may conſult at his Leiſure. From the Specimen I have given (wherein I have made uſe of the *Engliſh* Tranſlation of *Steno*'s *Prodromus*) it is plain, 1. That *Steno*'s Hypotheſis is not burthened with all the Difficulties of Dr. *Woodward*'s; I will not ſay it is liable to none. 2. That as Nature ſhews the ſame Face to every Man, ſagacious Perſons will jump ſtrangely as to their Conjectures about her. 3. That though Dr. *Woodward*'s Hypotheſis ſeems to be liable to many juſt Exceptions, the Whole is not to be exploded; there are a great many Things which I queſtion not but he will make out beyond all Contradiction; and if he takes off the Objections I have propoſed, will promiſe him, I am not in the leaſt diſpoſed to cavil; only I cannot forbear to wiſh that People were more diligent in obſerving, and more cautious in Syſtem-making. Firſt, the World is malicious, and when they write for an Opinion it ſpoils the Credit of their Obſervations: They have then taken their Party, and may be ſuſpected for partial Witneſſes. In the next Place, Mankind, in theſe Matters, is naturally too raſh, and apt to put more in the Concluſion than there is in the Premiſes; yea, ſome there are ſo fond of

an Opinion, that they will take Pleaſure to cheat themſelves, and would bring every Thing to fit their Hypotheſis. Then only we may expect to ſucceed in compiling of Theories, when we build upon true and deciſive Obſervations; and ſurvey the Works of Nature with the ſame Geometry (though in a more imperfect Degree) by which the divine Architect put them together.

THE

THE FREEHOLDER'S POLITICAL CATECHISM.

ANNO 1733.

Queſtion. *WHO are you?*

An. I am *T. M.* a Freeholder of *Great Britain.*

Q. *What Privilege enjoyeſt thou by being a Freeholder of* Great Britain?

A. By being a Freeholder of *Great Britain,* I am a greater Man in my civil Capacity than the greateſt Subject of an arbitrary Prince; becauſe I am governed by Laws to which I give my Conſent, and my Life, Liberty, and Goods cannot be taken from me, but according to thoſe Laws: I am a Freeman.

Q. *Who gave thee this Liberty?*

A. No Man gave it me: Liberty is the natural Right of every human Creature; he is born to the Exerciſe of it as ſoon as he has attained to that of his Reaſon; but that my Liberty is preſerved to me, when loſt to a great Part of Mankind, is owing under God to the Wiſdom and Valour of my Anceſtors, Freeholders of this Realm.

Q. *Does*

Q. *Does not every Man give up his Liberty to the Government of the Political Society whereof he is a Member?*

A. Mankind give up ſome Part of their natural Liberty to the Government for the Benefit of Society and mutual Defence (for in Political Society an Infant has the whole Force of the Community to protect him) but no Man can make himſelf a Slave.

Q. *Why?*

A. Becauſe no Man can give an abſolute Dominion over his Life, for that is not in his Power, and belongs only to his Creator.

Q. *How comes it then that the Civil Magiſtrate has a Right to take away Lives?*

A. Becauſe, by the Laws of Nature, every Man has a Power of taking away the Life of another in Self-defence, which Power is given up to the Magiſtrate, and which Power returns to every Man, when the Magiſtrate cannot defend him, as in the Caſe of being attacked with ſudden and lawleſs Violence.

Q. *Has not the Magiſtrate a Power to compel thee to be of what Religion he thinks fit.*

A No: Becauſe neither in the Sate of Nature, nor in the State of Civil Society, has any Man an abſolute Power over another Man's Mind or Conſcience; from whence it follows, that in the firſt of thoſe States no Man could give the Magiſtrate a Power which he hath not to give; and that in the ſecond of thoſe States, the Exerciſe of this Power is impoſſible; Compulſion without Conviction making a Man an Hypocrite that is a Criminal, but can never ſecure the publick Peace.

Q. *Wherein does this Liberty which thou enjoyeſt conſiſt?*

A. In Laws made by the Conſent of the People, and

and the due Execution of thoſe Laws; I am free, not from the Law, but by the Law.

Q. *Wilt thou ſtand faſt in this Liberty whereunto thou art born and entitled by the Laws of thy Country?*

A. Yes verily, by God's Grace I will; and I thank his good Providence that I am born a Member of a Community governed by Laws and not by arbitrary Power.

Q. *What doſt thou think incumbent upon thee to ſecure this Bleſſing to thyſelf and Poſterity?*

A. As I am a Freeholder, I think it incumbent upon me to believe aright concerning the fundamental Articles of the Government to which I am ſubject; to write, ſpeak, and act on all Occaſions conformably to this orthodox Faith, to oppoſe with all the Powers of my Body and Mind ſuch as are Enemies of our good Conſtitution, together with all their ſecret and open Abettors, and to be obedient to the King, the ſupreme Magiſtrate of the Society.

Q. *Rehearſe unto me the Articles of thy Political Creed?*

A. I believe that the ſupreme or legiſlative Power of this Realm reſides in the King, Lords, and Commons: That his Majeſty King *George* the Second is Sovereign or ſupreme Executor of the Law, to whom upon that Account all Loyalty is due: That each of the three Members of the Legiſlature are endowed with their particular Rights and Offices: That the King by his Royal Prerogatives has the Power of determining and appointing the Time and Place of Meeting of Parliaments: That the Conſent of King, Lords, and Commons is neceſſary to the Being of a Law, and all the three make but one Lawgiver: That as to the Freedom of Conſent in making of Laws, thoſe three Powers are

are independent; and that each and all the three are bound to obſerve the Laws that are made.

Q. *Why is the legiſlative Power ſupreme?*

A. Becauſe what gives Law to all muſt be ſupreme.

Q. *What meaneſt thou by Loyalty to the King?*

A. I have heard that *Loy* ſignifies Law; and Loyalty, Obedience according to Law; therefore he who pays this Obedience is a loyal Subject, and he who executes the King's Command, when contrary to Law, is diſloyal and a Traitor.

Q. *Is it not a Maxim in the Law, that the King can do no Wrong?*

A. It is: For, ſince Kings do not act immediately by themſelves, but mediately by their Officers and inferior Magiſtrates, the Wiſdom of the Laws provides ſufficiently againſt any undue Exerciſe of their Power, by charging all illegal Acts and all Kinds of Mal-Adminiſtration upon their Miniſters. By the great Regard which is paid to the King by this Maxim, laying him under an indiſputable Obligation, not to ſkreen his Miniſters from publick Juſtice or publick Enquiry.

Q. *What doſt thou mean by the Royal Prerogative?*

A. A diſcretionary Power in the King to act for the Good of the People where the Laws are ſilent, never contrary to Law, and always ſubject to the Limitations of the Law.

Q. *Doſt thou owe no other Duty to the King but Obedience according to Law?*

A. Yes: I am bound to pray for him, to honour him, to behave myſelf reſpectfully towards him, and to ſpeak reſpectfully of him, as it is written, *Thou ſhalt not ſpeak Evil of the Ruler of the People.*

Q. *Thou haſt promiſed that in order to preſerve this thy Liberty, thou wilt reſiſt to the utmoſt of thy Power the Enemies of our good Conſtitution; who are theſe Enemies?*

A. Such

A. Such as deny the Title and Authority of the King, who is acknowledged to be ſo by the Legiſlature: Such as by the heretical Doctrines exalt the Royal Authority above the Laws; Such as endeavour to deſtroy the Authority and Independence of any of the three Members of the Legiſlature.

Q. *How comes it that denying the Title and Authority of the King, who is acknowledged by the two Branches of the Legiſlature, is ſubverting a fundamental Law of the Conſtitution?*

A. Becauſe, if private Judgment is to be oppoſed to that of the Publick, there can be no Peace in that Society: Beſides every Man in the Society is ſuppoſed to have given his Aſſent in that Matter already, for the Act of the Majority is the Act of every Individual.

Q. *What are thoſe heretical Doctrines which exalt the King's Authority above the Laws.*

A. Aſſerting, That there is ſomething particularly divine in kingly Government, as being the firſt Government of the World, and appointed by God: And that there is in Kings an Authority and hereditary Right of Succeſſion independent of the Laws.

Q. *How canſt thou prove thoſe to be heretical and falſe Doctrines?*

A. Becauſe they are ſo far from being founded upon Scripture (as is pretended) that they are contrary to it. For, firſt, it does not appear from Scripture how the firſt Political Societies were formed. Secondly, The firſt Government of God's People was not Monarchical; the Patriarchs were not Kings; the Government of the *Iſraelites* before *Saul*'s Time was Republican; the People ſent Ambaſſadors, *Joſhua* xxii. the People in full Aſſembly demands Juſtice, *Judges* xix and xx. Thirdly, God Almighty gives a diſadvantageous Character of abſolute

ſolute Monarchy, which ſee 2 *Sam.* viii. 4. If by God's Appointment be meant a divine Revelation or Miſſion, no Monarch upon Earth has it: If by God's Appointment be meant the divine Authority, enjoining Obedience to the lawful Ordinances of Man, the ſupreme Power of a Commonwealth has it as much as a King: If by God's Appointment be meant God's Providence, a Robber, Tyrant, Uſurper may be ſaid to be ſo. Fifthly, There are ſeveral Paſſages in Scripture that favour the original Power of the People. *Abraham* demands a Burying-place for *Sarah* of the People. The firſt Governors ſeem to have been Captains choſen for their Valour by the People, *whoever will give Battle* (ſay the Princes and People of *Gilead*) *to the Children of Ammon, ſhall be Head over the Inheritance of Gilead*; accordingly *Jeptha* was choſen. God Almighty demands the Conſent of the People even to his own Laws, accordingly *Moſes* propoſeth them in a full Aſſembly and demands their Conſent as to a Covenant. See *Deut.* v. God Almighty condeſcended to this natural Right of the People in changing the Form of their Government (though contrary to his Admonition) when they demanded a King to rule over them, and commands *Samuel* to *hearken to the Voice of the People*, 2 *Sam.* viii. There are many more Proofs of this Truth to be found in Scripture by any Man who reads with Attention.

Q. *Does not Conqueſt give a Right to abſolute Monarchy?*

A. No: For unjuſt Force can never give any juſt Dominion: And Conqueſt in a juſt War gives the Conqueror abſolute Dominion only over the Individuals he has ſubdued.

Q. *What thinkeſt thou of hereditary Right?*

A. No

A. No Man can have hereditary Right by the Title of King, for there are Kingdoms elective; ſeveral Kingdoms have different Cuſtoms and Laws in determining the Succeſſions of their Monarchs; thoſe of *Britain* and *France* are different, and both from the Cuſtoms of ſome other Monarchies; therefore there can be no Right of Succeſſion but by the Laws of the Land; and accordingly by the Act of Settlement his preſent Majeſty King *George* the Second has an hereditary Right, in himſelf and lineal Deſcendants, ſubject to the Limitations of the Law, a more authentick Deed for hereditary Right than can be produced by any Prince in the World.

Q. *Is not then the King above the Laws?*

A. By no means: For the Intention of Government being the Security of the Lives, Liberties, and Properties of the Members of the Community, they never can be ſuppoſed, by the Law of Nature, to give an arbitrary Power over their Perſons and Eſtates. King is a Title, which, tranſlated into ſeveral Languages, ſignifies a Magiſtrate with as many different Degrees of Power, as there are Kingdoms in the World; and he can have no Power, but what is given him by Law; yea, even the ſupreme or legiſlative Power is bound by the Rules of Equity to govern by Laws enacted, and publiſhed in due Form; for what is not legal is arbitrary.

Q. *How comes it that thoſe who endeavour to deſtroy the Authority and Independence of any of the Branches of the Legiſlature, ſubvert the Conſtitution?*

A. By the fundamental Laws of the Conſtitution, the free and impartial Conſent of each of the three Members is neceſſary to the Being of a Law; there-

therefore if the Conſent of any of the Three is wilfully omitted, or obtained by Terror or Corruption, the Legiſlature is violated; and inſtead of three there may be really and effectually but one Branch of the Legiſlature.

Q. *Canſt thou illuſtrate this by any Example.*

A. The Royal Authority and that of the Houſe of Peers were both deſtroyed by the Houſe of Commons, and by a ſmall Part of That, in the late Civil War: ſo that the very Form of Government was annihilated.

Q. *Can you give me an Inſtance where the Form of Government may be kept, and yet the Conſtitution deſtroyed?*

A. Yes: The Forms of the free Government of *Rome* were preſerved under the arbitrary Government of the Emperors: There was a Senate, Conſuls, and Tribunes of the People; as one might ſay King, Lords, and Commons, and yet the Government under the Emperors was always deſpotick, and often tyrannical; and indeed the Worſt of all Governments is Tyranny ſanctified by the Appearance of Law.

Q. *By what Means fell that great People into this State of Slavery?*

A. I have read the *Roman* Hiſtory, and by what I can judge it was by Faction, Corruption, and Standing Armies.

Q. *All that might happen to* Romans; *but did ever any Parliament of this Nation give up the Liberty of the People?*

A. Yes: A pack'd Parliament in *Richard* the Second's Time, eſtabliſhed by a Law the King's arbitrary Power, and with Leave to name a Commiſſion with Parliamentary Authority. Parliaments in *Henry* the Eighth's Time were Slaves to his

his Paſſions; and One gave the King a legiſlative Authority. And there are many Inſtances of Parliaments making dangerous Steps towards the Deſtruction of the Liberty of the People.

Q. *Who were the Engliſh Monarchs who were moſt indulgent to the Liberties of the People?*

A. The great King *Alfred*, who declared, *That the Engliſh Nation was as free as the Thoughts of Man.* The glorious Monarchs, *Edward* the Firſt, *Edward* the Third, and *Henry* the Fifth, who would not let his People ſwear to him till he had an Opportunity of ſwearing to them at his Coronation. And the immortal Queen *Elizabeth*, who declared it by Law, High Treaſon, during her Life, and a *Premunire* afterwards, to deny the Power of Parliament in limiting and binding the Deſcent or Inheritance of the Crown, or the Claim to it.

Q. *When were thoſe ſlaviſh Maxims of hereditary indefeazable Right and Prerogative, ſuperior to Law, firſt introduced?*

A. In the Time of *James* the Firſt, who, by endeavouring to eſtabliſh them, laid the Foundation of all the Miſeries which have ſince happened to his Family; and it is the greateſt Security to the preſent Branch of it, that ſuch Doctrines which ſow the Seeds of Jealouſy between the King and his People, are by the preſent Eſtabliſhment quite exploded.

Q. *What doſt thou learn from thoſe Hiſtories?*

A. That a King of this Realm, in the full Poſſeſſion of the Affections of his People, is greater than any arbitrary Prince; and that the Nation can never be effectually undone but by a wicked Parliament; and laſtly, to be thankful to God that under our preſent moſt gracious King our

Conſtitution is preſerved entire, though at the ſame Time there are many Circumſtances which call loudly for Vigilance.

Q. *What are thoſe?*

A. Such as have been the Fore-runners and Cauſes of the Loſs of Liberty in other Countries, Decay of Virtue, and Public Spirit, Luxury, and Extravagance in Expence, Venality, and Corruption in private and public Affairs.

Q. *How comes there to be a Decay of Public Spirit, when there is more than uſual a Deſire to ſerve The Public?*

A. If a Deſire to live upon the Public, be a Publi Spirit, there is enough of it at this Time when Extravagance makes People crave more, and the Adminiſtration of a public Revenue (perhaps treble what it was before the Revolution) enables the Crown to give more than formerly.

Q. *What doſt thou fear from this?*

A. That ſuch as ſerve the Crown for Reward may in Time ſacrifice the Intereſt of the Country to their Wants; that Greedineſs of public Money may produce a ſlaviſh Complaiſance as long as the Crown can pay, and Mutiny when it cannot; and in general, that Motives of Self-Intereſt will prove an improper and weak Foundation for our Duty to our King and Country.

Q. *I much rejoice to ſee a Perſon of your Knowledge and Public Spirit; therefore I aſk you what is the Sum and Subſtance of the Virtue of a good Citizen?*

A. The Love of our Country comprehends in it the Virtues of a good Citizen, as the Love of God thoſe of a good Chriſtian: It is the Love not only of One, but of Millions of Neighbours; not only of our Neighbours now living, but of them

and of their Poſterity. It is an Inſtinct as well as Duty of Nature; the very Soil from which as from a common Mother Mankind are nouriſhed, and the laſt common Repoſitory of their dead Bodies, has been reputed amongſt human Creatures, as a Bond of Union; *Joſeph* comforted himſelf with his dying Breath, reflecting that his Bones ſhould reſt amongſt his Brethren. I read of one *Xenophocles* who, though he had been baniſhed from *Greece* and Hoſpitality, and received in *Perſia*, ordered his Corpſe to be carried back and buried by ſtealth in his own Country. All Nations ſink and riſe in proportion as this Virtue prevails. When I read the *Roman* Hiſtory I am tranſported with Joy and a profound Reverence for thoſe Worthies who ſacrificed their Lives, and what was perhaps dearer to them, to the Love of their Country. Nor is our own Country deſtitute of Examples of ſuch heroic Virtue, of which ſome have tranſmitted the glorious Fruits to their Poſterity; and ſuch as have failed of that, have attained to a glorious Immortality, and advanced the temporal Felicity of Generations paſt and to come. The Love of our Country is both a Moral and Religious Duty.

Q. *How doſt thou prove that?*

A. The Love which we owe to all Mankind, is not only allowed, but enjoined in ſeveral Degrees to particular Societies whereof we are Members, as Nations, Neighbours, Kindred, Families, and Children: There are many Precepts of the Examples in Scripture enforcing this Duty of the Love of our Country; and holy Men of old, as they were endowed with a religious, ſeemed proportionably filled with a Public Spirit; the *Old Teſtament* is full of ſuch Examples: This was [illegible] of *Moſes*, and of all the Captains, Princes, and Prophets

Prophets of God's People. One of the Books of the Prophets is a Lamentation for the Captivity and Deſolation of *Judah*; *Woe unto me* (ſaid *Mathias*, 2 Maccabees ii.) *wherefore was I born to ſee the Deſolation of my People?* Then he and his Sons rent their Cloaths and put on Sack-cloth and Mourning; *We are ready to die*, ſaid the young Men, *rather than tranſgreſs the Laws of our Country.* It is ſaid of *Judas Maccabeus*, *That he made the Jews* bold *and ready to die for the Laws of their Country.* This Virtue was more eminent in our Bleſſed Saviour than in any of the Sons of Men: He confined at firſt the Benefit of his Goſpel and Miracles to his own Country; he heals the Centurion's Servant upon the Motive of his being a Friend to the *Jewiſh* Nation; and moſt tender in his Lamentation over the approaching Deſolation of his Country, and his Interceſſion for it with his dying Breath. St. *Paul* could even wiſh himſelf accurſed for his Countrymen, his Brethren, and Kinſmen after the Fleſh. And I am of Opinion, that the Decay of the Public Spirit at this Time is much owing to the Decay of Virtue, and that true Religion which is always free from Bigotry and Superſtition, and a perſecuting Spirit.

Q. *What ſhalt thou do for thy Country?*

A. I would die to procure its Proſperity: And I would rather that my Poſterity were cut off, than that they ſhould be Slaves; but as Providence at preſent requires none of thoſe Sacrifices, I content myſelf with diſcharge the ordinary Duties of my Station, and to exhort my Neighbours to do the

Q. *What are the Duties of your Station?*

A. To endeavour, as far as I am able, to preſerve the public Tranquillity; and as I am a Freeholder,

to give my Vote for the Candidate whom I judge moſt worthy to ſerve his Country: For if for any partial Motive I ſhould give my Vote for one unworthy, I ſhould think myſelf juſtly chargeable with his Guilt.

Q. *Thou haſt perhaps but one Vote of Five hundred, and the Member perhaps one of Five hundred more, then your Share of the Guilt is but ſmall?*

A. As he who aſſiſts at a Murder is guilty of Murder, ſo he who acts the loweſt Part in the Enſlaving his Country, is guilty of a much greater Crime than Murder.

Q. *Is enſlaving one's Country a greater Crime than Murder?*

A. Yes: Inſomuch as the Murder of Human Nature is a greater Crime than the Murder of a Human Creature; or as he who debaſeth and rendereth miſerable the Race of Mankind, is more wicked than he who cutteth off an Individual.

Q. *Why is enſlaving Mankind murdering Human Nature?*

A. Becauſe Mankind in a State of Slavery and Freedom is a different Sort of Creature; for Proof of this I have read what the *Greeks* were of old, and what they are now in a State of Slavery.

Q. *What is become of the Heroes, Philoſophers, Orators, and free Citizens of* Greece?

A. They are now Slaves to the *Great Turk.*

Q. *What is become of the* Scipio's *and* Cato's *of* Rome?

A. They ſing now on the *Engliſh* Stage.

Q. *Does not the Tranquillity occaſioned by abſolute Monarchy make the Country thrive?*

A. Peace and Plenty are not the genuine Fruits of abſolute Monarchy; for abſolute Monarchies are more ſubject to Convulſions than free Governments,

ments, and Slavery turneth the fruitful Plains into a Deſert; whereas Liberty, like the Dew from Heaven, fructifieth the barren Mountains. This I have learned from Travellers, who have viſited Countries in both Conditions; therefore, as I ſaid before, I ſhould reckon myſelf guilty of the greateſt Crime human Nature is capable of, if I were any ways acceſſary to the enſlaving my Country; though I have but one Vote, many Units make a Number, and if every Elector ſhould reaſon after the ſame Manner, that he has but one, what muſt become of the Whole? a Law of great Conſequence, and the Election of the Member who voteth for that Law, may be both carried by one Vote; great and important Services for the Liberties of their Country have been done by ordinary Men: I have read, that the Inſtitution of the Tribunes of *Rome*, or the whole Power of the Commons, was owing to a Word ſpoke in ſeaſon by a common Man.

Q. *Is it not lawful then to take a Bribe from a Perſon otherwiſe worthy to ſerve his Country?*

A. No more than for a Judge to take a Bribe for a righteous Sentence; nor is it any more lawful to corrupt, than to commit Evil that Good may come of it: Corruption converts a good Action into Wickedneſs. Bribery of all Sorts is contrary to the Law of God; it is a heinous Sin, often puniſhed with the ſevereſt Judgments; it involves in it the Sin of Perjury as the Law ſtands now, and is beſides the greateſt Folly and Madneſs.

Q. *How is it contrary to the Law of God?*

A. The Law of God ſaith expreſsly, *Thou ſhalt not wreſt Judgment*; *Thou ſhalt not take a Gift*: If it is a Sin in a Judge, it is much more in a Law-

giver, or an Elector; becauſe the Miſchiefs occaſioned by the firſt reach only to Individuals, that of the laſt may affect whole Nations, and even the Generations to come. The Pſalmiſt deſcribing the Wicked ſaith, *his right Hand is full of Bribes:* The Prophet deſcribing the Righteous tells us, *he ſhaketh his Hands from holding a Bribe: Samuel* juſtifying his Innocence appeals to the People, *of whoſe Hands have I taken a Bribe?* Then as to divine Vengeance, holy *Job* tells us, *that God ſhall deſtroy the Tabernacle of Bribery. Achan's* Avarice, who had appropriated to his own Uſe the golden Wedge and the *Babyloniſh* Garment, brought the Judgments of God upon the whole People, ſo that they fled before their Enemies, till the Criminal was diſcovered and ſtoned to Death: The Leproſy adhered to *Gehazi* (the Servant of *Eliſha*) and his Houſe for ever, for taking a Bribe from *Naaman*, a rich Miniſter of a great Prince: Therefore he that taketh a Bribe may juſtly expect what is threatened in Holy Writ; *He ſhall not proſper in his Way, neither ſhall his Subſtance continue; his Silver and Gold ſhall not be able to deliver him in the Day of the Wrath of the Lord.*

Q. *Why is he that taketh a Bribe guilty of the Sin of Perjury?*

A. Becauſe he ſweareth,

I A. B. *do ſwear* (or being one of the People called Quakers, *I* A. B. *do ſolemnly affirm*) *I have not received, nor had by my Self, or any Perſon whatſoever in Truſt for me, or for my Uſe and Benefit, directly or indirectly, any Sum or Sums of Money, Office, Place, or Imployment, Gift, or Reward, or any Promiſe or Security for any Money, Office, Imployment, or Gift, in order to give my Vote at this Election, and that I have not before been polled at this Election.*

Q. *What*

Q. *What thinkeſt thou of thoſe who are bribed by Gluttony and Drunkenneſs?*

A. That they are viler than *Eſau* who ſold his Birthright for a Meſs of Pottage.

Q. *Why is taking a Bribe Folly or Madneſs?*

A. Becauſe I muſt refund Ten-fold in Taxes of what I take in Election; and the Member who bought me has a fair Pretence to ſell me; nor can I in ſuch a Caſe have any juſt Cauſe of Complaint.

Q. *What will thou ſay then to the Candidate that offers thee a Bribe?*

A. I will ſay, "thy Money periſh with thee; "and thou art now purchaſing thy Seat in Parlia"ment, I have juſt Reaſon to ſuſpect that thou "reſolveſt to ſell thy Vote; what thou offereſt "and what thou promiſeſt may be the Price of the "Liberty of my Country: I will not only reject "thy Bribe with Diſdain, but will vote againſt "thee.

Q. *Is not the Juſtice of a King ſufficient Security for the Liberty of the People?*

A. The People ought to have more Security for all that is valuable in the World than the Will of a mortal and fallible Man; a King of *Britain* may make as many Peers, and ſuch, as he pleaſeth; therefore the laſt and beſt Security for the Liberties of the People is a Houſe of Commons genuine and independent.

Q. *What meaneſt thou by a genuine Houſe of Commons?*

A. One that is the lawful Iſſue of the People, and not baſtard.

Q. *How is a Baſtard Houſe of Commons pro-*

A. When the People by Terror, Corruption, or other indirect Means, chooſe ſuch as they otherwiſe would not chooſe; when ſuch as are fairly choſen, are not returned; when ſuch as are returned, are turned out by partial Votes in controverted Elections, and others not fairly choſen ſet in their Places.

Q. *How may a Houſe of Commons become dependent?*

A. When the Freedom of Voting is deſtroyed by Threatenings, Promiſes, Puniſhments, and Rewards, by the open Force of the Government, or the Tumults of the Populace; but above all by private Influence; for they who are armed with the Power of the Crown, have many Ways of gratifying ſuch as are ſubſervient to their Deſigns, and many Ways of oppreſſing ſuch as oppoſe them, both within the Bounds of the Law.

Q. *Can a King have a more faithful Council than a Houſe of Commons, which ſpeaketh the Senſe of the People?*

A. None: For they will not only give him impartial Council, but will powerfully and chearfully aſſiſt him to execute what they adviſe.

Q. *What are the Marks of a Perſon worthy to ſerve his Country in Parliament?*

A. The Marks of a good Rule given in Scripture will ſerve for a Parliament-man; *Such as rule over you ſhall be Men of Truth, hating Covetouſneſs, they ſhall not take a Gift, they ſhall not be afraid of the Face of a Man,* Deut. xvi. therefore I conclude, That the Marks of a good Parliament-man are Riches with Frugality, Integrity, Courage, being well affected to the Conſtitution, Knowledge of the State of the Country, being prudently frugal of the Money, careful of the Trade, and zealous of the Liberties of the People, having ſtuck to the Intereſts

of

of their Country in perilous Times, and being aſſiduous in Attendance.

Q. Who is moſt likely to take a Bribe?

A. He who offereth one.

Q. Who is likely to be frugal of the People's Money?

A. He who puts none of it in his own Pocket.

Q. You ſeem by this to be averſe from chooſing ſuch as accept of Places and Gratuities from the Crown, what is your Reaſon for this Partiality?

A. I am far from thinking that a Man may not ſerve his King and Country faithfully at the ſame Time: nay their Intereſts are inſeparable. Mr. Such-an one, my Lord's Steward, is a very honeſt Man and yet if I had any Affairs to ſettle with my Lord, I would chooſe my Neighbour for a Referree rather than my Lord's Steward.

Q. Why is Frugality of the People's Money ſo neceſſary at this Time?

A. Becauſe they have run out much, and are ſtill much in Debt: My Father and I have paid our Share of One Hundred Millions, and I have heard there are near Fifty more to pay: I grudge not this prodigious Expence, as far as it has been the neceſſary Price of Liberty; but as it would grieve me much to ſee this Bleſſing raviſhed from me which has coſt me ſo dear; ſo on the other Hand I think it expedient to ſave now the Affair is over, and the Government ſettled.

Q. Who are thoſe who are careful of the Trade of the Nation?

A. Such as are willing to keep it free from all vexatious Interruptions by Inſpections, Entering into Houſes, Seizures, Suits, and the Oppreſſion of Tax-gatherers, as much as poſſible; ſuch as are willing to take off the burthenſome Duties which

encreaſe the Expence of the Workman, and conſequently the Price of our Manufactures.

Q. *But as you have a Freehold, would you not be willing to be excuſed from paying two Shillings in the Pound by laying Exciſes upon other Parts of our Conſumptions?*

A. No doubt but every Landed Man would be glad to be free from paying Two Shillings in the Pound; but at the ſame time I would not raiſe by another Tax Two Shillings in the Pound, nor One Shilling in the Pound for a Perpetuity. For Parliaments who have no more to give, may be diſappointed in the Redreſs of their Grievances. Beſides, I would not be deluded by an Impoſſibility; for if my Tenant has any new Tax laid upon him, I am afraid he will not pay me ſo much Rent; ſo that the new Tax muſt ſtill affect Land. Then it is utterly impoſſible to raiſe Exciſes that ſhall be equivalent to Two Shillings in the Pound without the Ruin of Trade; for the Exciſes which are ſettled already, generally ſpeaking, raiſe double the Duty upon the People of what they bring into the Government.

Q. *How can'ſt thou prove that?*

A. By Experience of ſeveral Exciſes, as of Leather, Candles, Soap, *&c.* Whatever is brought into the Public by thoſe Exciſes, is raiſed double upon the People; therefore if a Million of Money, or what is equivalent to Two Shillings in the Pound, were levied by Exciſe, it would be Two Millions upon the exciſed Commodities, which muſt deſtroy every Subject of Trade in *Britain*.

Q. *Why doſt thou inſiſt, that a Knowledge of the State of the Country is a neceſſary Qualification for a Parliament-man?*

A. Becauſe this is a Qualification, of late, very much unheeded: I have heard that there are many Corporations that never ſaw their Members.

Q. *Is*

Q. *Is then a Writ of Parliament only a* Conge d'Elire *for a Biſhop, where the King nominates?*

A. God forbid; the Crown is never to meddle in an Election.

Q. *Why is aſſiduous Attendance ſo neceſſary?*

A. Becauſe a Parliament man is entruſted with the Lives, Liberties, and Properties of the People, which have often been endangered by the Non-attendance of many Members; becauſe if Repreſentatives do not attend, I may have a Law impoſed upon me to which I had no Opportunity of giving my Aſſent.

Q. *Thou haſt prudently and juſtly reſolved to promote, to the utmoſt of thy Power, the public Tranquillity; what are the Advantages thou propoſeſt from that?*

A. All the Advantages reſulting from Political Society depend upon the public Tranquillity: Beſides, by public Tranquillity, Armies, which are the Mark of Diſtruſt of the Affections of the People, may be diſbanded.

Q. *Why doſt thou not love Armies in Time of Peace?*

A. Becauſe Armies have overturned the Liberties of moſt Countries; and all who are well affected to Liberty ever hated them; becauſe they are ſubject to an implicit Obedience to their Officers, and to a Law of their own; becauſe they are ſo many luſty Men taken from Work, and maintained at an extravagant Expence upon the Labour of the Reſt; becauſe they are many Ways burdenſome to the People, in their Quarters even under the beſt Diſcipline, eſpecially in dear Countries, becauſe there are ſo many more Preferments in the Hands of deſigning Miniſters; and laſtly, becauſe the King will never be denied an Army as great as he pleaſeth, when it is neceſſary.

Q. *Thou rightly judgeſt of thy Happineſs in being a Member of a political Society, governed by Laws to which the People give their Conſent: Thou haſt been likewiſe well inſtructed in the fundamental Laws of the Government, and art well aware of the wicked and abominable Practices that undermine, and are likely to overturn the Conſtitution: Be thou likewiſe verily perſuaded that the equitable and fundamental Laws of a Nation are, in a ſound Senſe, ſtampt with a Divine Authority; and that the good Order, Peace, and Happineſs of the Society is firmly connected with a ſtrict Obſervance of them. That the Proſperity of Nations depends upon their Virtue, not only as an Effect upon its natural Cauſe, but by the immutable Appointment of Divine Juſtice, by which political Societies muſt receive their Rewards and Puniſhments in this World, ſince they have no Being in the next; conſequently the Threatenings and Promiſes which occur in the Old Teſtament are, in a proper Senſe, as applicable to other Nations as the* Iſraelites, *therefore thou and all the People of this Land may ſuppoſe that God Almighty ſpeaketh to them as he ſpoke by* Moſes *unto the* Iſraelites, Deut. xxviii. 1. And it ſhall come to paſs, if thou ſhalt hearken diligently unto the Voice of the Lord thy God, to obſerve and do all his Commandments (*that is, the Laws of their Conſtitution*) which I command thee this Day; that the Lord thy God will ſet thee on high above all Nations of the Earth, *&c. Verſe* 15. But it ſhall come to paſs, if thou wilt not hearken unto the Voice of the Lord thy God, to obſerve to do all his Commandments and his Statutes, which I command thee this Day, that all theſe Curſes ſhall come upon thee and overtake thee. Curſed ſhalt thou be in the City, and curſed ſhalt thou be in the Field. Curſed ſhall be thy Baſket and thy Store. Curſed ſhall be the

the Fruit of thy Body, and the Fruit of thy Land, the Increaſe of thy Kine, and the Flocks of thy Sheep. Curſed ſhalt thou be when thou comeſt in, and curſed ſhalt thou be when thou goeſt out, *&c. &c.*

ΓΝΩΘΙ ΣΕΑΥΤΟΝ. Know Yourſelf.

WHAT am I? How produced? and for what end?
Whence drew I being? to what period tend?
Am I th' abandon'd orphan of blind chance,
Dropt by wild atoms in diſorder'd dance?
Or from an endleſs chain of cauſes wrought?
And of unthinking ſubſtance, born with thought?
By motion which began without a cauſe,
Supremely wiſe, without deſign or laws.
Am I but what I ſeem, mere fleſh and blood;
A branching channel, with a mazy flood?
The purple ſtream that through my veſſels glides,
Dull and unconſcious flows like common tides:
The pipes through which the circling juices ſtray,
Are not that thinking I, no more than they:
This frame, compacted with tranſcendent ſkill,
Of moving joints obedient to my will;
Nurs'd from the fruitful glebe, like yonder tree,
Waxes and waſtes; I call it mine, not me:
New matter ſtill the mould'ring maſs ſuſtains,
The manſion chang'd the tenant ſtill remains;

And

And from the fleeting ſtream repair'd by food,
Diſtinct, as is the ſwimmer from the flood.
What am I then? ſure, of a nobler birth,
Thy parents right, I own a mother, earth;
But claim ſuperior lineage by my SIRE,
Who warm'd th' unthinking clod with heavenly fire:
Eſſence divine, with lifeleſs clay allay'd,
By double nature, double inſtinct ſway'd;
With look erect, I dart my longing eye,
Seem wing'd to part, and gain my native ſky:
I ſtrive to mount, but ſtrive, alas! in vain,
Ty'd to this maſſy globe with magick chain.
Now with ſwift thought I range from pole to pole,
View worlds around their flaming centers roll,
What ſteady powers their endleſs motions guide,
Thro' the ſame trackleſs paths of boundleſs void!
I trace the blazing comet's fiery trail,
And weigh the whirling planets in a ſcale:
Thoſe godlike thoughts, while eager I purſue,
Some glitt'ring trifle offer'd to my view,
A gnat, an inſect of the meaneſt kind,
Eraſe the new born image from my mind;
Some beaſtly want, craving, importunate,
Vile as the grinning maſtiffs at my gate,
Calls off from heav'nly truth this reas'ning me,
And tells me I'm a brute as much as he.
If on ſublimer wings of love and praiſe
My ſoul above the ſtarry vault I raiſe,
Lur'd by ſome vain conceit, or ſhameful luſt,
I flag, I drop, and flutter in the duſt.
The tow'ring lark thus from her lofty ſtrain,
Stoops to an emmet, or a barley grain.
By adverſe guſts of jarring inſtincts toſt,
I rove to one, now to the other coaſt;
To bliſs unknown my lofty ſoul aſpires,
My lot unequal to my vaſt deſires.

As

As 'mongſt the hinds a child of royal birth
Finds his high pedigree by conſcious worth;
So man amongſt his fellow brutes expos'd,
Sees he's a king, but 'tis a king depos'd:
Pity him, beaſts! you, by no law confin'd,
Are barr'd from devious paths by being blind;
Whilſt man, through op'ning views of various ways
Confounded by the aid of knowledge ſtrays;
Too weak to chooſe, yet chooſing ſtill in haſte,
One moment gives the pleaſure and diſtaſte;
Blind by paſt minutes, while the preſent cloy,
The ſtarting future ſtill muſt give the joy.
Not happy, but amus'd upon the road,
And (like you) thoughtleſs of his laſt abode,
Whether nice fate his being ſhall reſtrain
To endleſs nothing, happineſs, or pain.
Around me, lo, the thinking thoughtleſs crew,
(Bewilder'd each) their different paths purſue;
Of them I aſk the way; the firſt replies,
Thou art a god; and ſends me to the ſkies.
Down on this turf (the next) thou two legg'd beaſt
There fix thy lot, thy bliſs, and endleſs reſt:
Between theſe wide extreams the length is ſuch,
I find I know too little or too much.
"Almighty pow'r, by whoſe moſt wiſe command,
"Helpleſs, forlorn, uncertain here I ſtand,
"Take this faint glimmering of thyſelf away,
"Or break into my ſoul with perfect day!
This ſaid, expanded lay the ſacred text,
The balm, the light, the guide of ſouls perplext:
Thus the benighted traveller that ſtrays
Through doubtful paths, enjoys the morning rays;
The nightly miſt, and thick deſcending dew,
Parting, unfold the fields and vaulted blue.
"O truth divine! enlightened by thy ray,
"I grope and gueſs no more, but ſee my way;

"Thou

" Thou clear'd'ſt the ſecret of my high deſcent,
" And told me what thoſe myſtic tokens meant;
" Marks of my birth, which I had worn in vain,
" Too hard for worldly ſages to explain;
" Zeno's were vain, vain Epicurus' ſchemes,
" Their ſyſtems falſe, deluſive were their dreams,
" Unſkill'd my twofold nature to divide,
" One nurs'd by pleaſure, and one nurs'd by pride:
" Thoſe jaring truths which human art beguile,
" Thy ſacred page thus bid me reconcile."
Offspring of God, no leſs thy pedigree,
What thou once wer't, art now, and ſtill may be,
Thy God alone can tell, alone decree;
Faultleſs thou dropt from his unerring ſkill
With the bare pow'r to ſin, ſince free of will:
Yet charge not with thy guilt his bounteous love,
For who has power to walk, has power to rove;
Who acts by force impell'd can nought deſerve;
And wiſdom ſhort of infinite, may ſwerve.
Borne on thy new-imp'd wings, thou took'ſt thy flight,
Left thy creator, and the realms of light;
Diſdain'd his gentle precept to fulfil;
And thought to grow a god by doing ill:
Though by foul guilt thy heav'nly form defac'd,
In nature chang'd from happy manſions chac'd,
Thou ſtill retain'ſt ſome ſparks of heav'nly fire,
Too faint to mount, yet reſtleſs to aſpire;
Angel enough to ſeek thy bliſs again,
And brute enough to make thy ſearch in vain.
The creatures now withdraw their kindly uſe,
Some fly thee, ſome torment, and ſome ſeduce;
Repaſt ill ſuited to ſuch diff'rent gueſts,
For what thy ſenſe deſires, thy ſoul diſtaſtes;
Thy luſt, thy curioſity, thy pride,
Curb'd, or deferr'd, or balk'd, or gratify'd,

Page

Rage on, and make thee equally unbleſs'd,
In what thou want'ſt, and what thou haſt poſſeſt;
In vain thou hop'ſt for bliſs on this poor clod,
Return, and ſeek thy father, and thy God:
Yet think not to regain thy native ſky,
Borne on the wings of vain philoſophy;
Myſterious paſſage! hid from human eyes;
Soaring you'll ſink, and ſinking you will riſe:
Let humble thoughts thy wary footſteps guide,
Regain by meekneſs what you loſt by pride.

HUYGENS *de Ratociniis in Ludo Aleæ:*

Tranſlated into *Engliſh* by Dr. ARBUTHNOT.

The PREFACE.

IT is thought as neceſſary to write a Preface before a Book, as it is judged civil, when you invite a Friend to Dinner, to proffer him a Glaſs of Hock beforehand for a Whet: And this being maim'd enough for want of a Dedication, I am reſolved it ſhall not want an Epiſtle to the Reader too. I ſhall not take upon me to determine, whether it is lawful to play at Dice or not, leaving that to be diſputed betwixt the Puritick Parſons and the Sharpers; *I am ſure it is lawful to deal with Dice as with other Epidemic Diſtempers; and I am confident that the writing a Book about it will contribute as little towards its Encouragement, as Fluxing and Precipitates do to Whoring. It will be to little Purpoſe to tell my Reader of how great Antiquity the playing at Dice is; I will only let him know, that by the* Aleæ Ludus *the Antients*

comprehended

comprehended all Games which were ſubjected to the Determination of mere Chance; this Sort of Gaming was ſtrictly forbid by the Emperor Juſtinian, Cod. Lib. 3. Tit. 43. *under very ſevere Penalties; and* Photius Nomocan, Tit. 9. Cap. 27. *acquaints us, that the Uſe of this was altogether denied the Clergy of that Time.* Seneca *ſays very well,* Aleator quantò in arte eſt melior, tantò eſt nequior; *That by how much the one is more ſkilful in Games, by ſo much he is the more culpable; or we may ſay of this, as an ingenious Man ſays of Dancing, that to be extraordinary good at it, is to be excellent in a Fault; therefore I hope no body will imagine I had ſo mean a Deſign in this, as to teach the Art of Playing at Dice.*

A great Part of this Diſcourſe is a Tranſlation from Monſ. Huygens's *Treatiſe,* De ratiociniis in ludo Aleæ; *one who, in his Improvements of Philoſophy, has but one Superior, and I think few or no Equals. The Whole I undertook for my own Divertiſement, next to the Satisfaction of ſome Friends, who would now-and-then be wrangling about the Proportions of Hazards in ſome Caſes that are here decided. All it required was a few ſpare Hours, and but little Work for the Brain; my Deſign in publiſhing it was to make it of more general Uſe, and perhaps perſuade a raw Squire by it to keep his Money in his Pocket; and if, upon this Account, I ſhould incur the Clamours of the Sharpers, I do not much regard it, ſince they are a Sort of People the World is not bound to provide for.*

You will find here a very plain and eaſy Method of the Calculation of the Hazards of Game, which a Man may underſtand, without knowing the Quadratures of Curves, *the Doctrine of* Series's, *or the Laws of* Concentripetation *of Bodies, or the Periods of the* Satellites *of* Jupiter; *yea without ſo much as the Elements of* Euclid. *There is nothing required for the comprehending*

comprehending the Whole but common Senſe and practical Arithmetick, ſaving a few Touches of Algebra, *as in the firſt three Propoſitions, where the Reader, without Suſpicion of Popery, may make uſe of a ſtrong implicit Faith; though I muſt confeſs, it does not much recommend itſelf to me in theſe Purpoſes; for I had rather he would enquire, and I believe he will find the Speculation not unpleaſant.*

Every Man's Succeſs in any Affair is proportional to his Conduct and Fortune. Fortune (in the Senſe of moſt People) ſignifies an Event which depends on Chance happening with my Wiſh; and Misfortune ſignifies ſuch an one, whoſe immediate Cauſes I do not know, and conſequently can neither foretel nor produce it (for it is no Hereſy to believe, that Providence ſuffers ordinary Matters to run in the Channel of ſecond Cauſes). Now I ſuppoſe, that all a wiſe Man can do in ſuch a Caſe is, to lay his Buſineſs on ſuch Events as have the moſt powerful ſecond Cauſes, and this is true both in the great Events of the World and in ordinary Games. It is impoſſible for a Die, with ſuch a determined Force and Direction which makes it fall on ſuch a determined Side, only I do not know the Force and Direction which makes it fall on ſuch a determined Side, and therefore I call that Chance, which is nothing but want of Art; that only which is left to me, is to wager where there are the greateſt Number of Chances, and conſequently the greateſt Probability to gain; and the whole Art of Gaming, where there is any Thing of Hazard, will be reduced to this at laſt; viz. in dubious Caſes to calculate on which Side there are moſt Chances; and though this cannot be done in the Midſt of Game preciſely to an Exactneſs, yet a Man who knows the Principles may make ſuch a Conjecture, as will be a ſufficient Direction to him; and though it is poſſible, if there are any Chances againſt him at all, that he may loſe, yet when he chooſeth the ſafeſt Side,

Side, he may part with his Money with more Content (if there can be any at all) in ſuch a Caſe.

I will not debate, whether one may engage another in a diſadvantageous Wager. Games may be ſuppoſed to be a Trial of Wit as well as Fortune, and every Man, when he enters the Liſts with another, unleſs out of Complaiſance, takes it for granted his Fortune and Judgment are, at leaſt, equal to thoſe of his Play-fellows; but this I am ſure of, that falſe Dice, Tricks of Leger-de-main, &c. *are inexcuſable, for the Queſtion in Gaming is not, Who is the beſt Jugler?*

The Reader may here obſerve the Force of Numbers, which can be ſucceſsfully applied, even to thoſe Things which one would imagine are ſubject to no Rules. There are very few Things which we know, which are not capable of being reduced to a Mathematical Reaſoning; and when they cannot, it is a Sign the Knowledge of them is very ſmall and confuſed; and where a Mathematical Reaſoning can be had, it is as great Folly to make uſe of any other, as to grope for a Thing in the Dark, when you have a Candle ſtanding by you. I believe the Calculation of the Quantity of Probability might be improved to a very uſeful and pleaſant Speculation, and applied to a great many Events which are accidental, beſides thoſe of Games; only theſe Caſes would be infinitely more confuſed, as depending on Chances which the moſt Part of Men are ignorant of; and as I have hinted already, all the Politicks in the World are nothing elſe but a Kind of Analyſis of the Quantity of Probability in caſual Events, and a good Politician ſignifies no more, but one who is dextrous at ſuch Calculations; only the Principles which are made uſe of in the Solution of ſuch Problems, cannot be ſtudied in a Cloſet, but acquired by the Obſervation of Mankind.

There is likewiſe a Calculation of the Quantity of Probability, founded on Experience, to be made uſe of

in

in Wagers about any Thing; it is Odds if a Woman is with Child, *but it ſhall be a* Boy; *and if you would know the juſt Odds, you muſt conſider the Proportion in the Bills that the Males bear to the Females: The Yearly Bills of Mortality are obſerved to bear ſuch Proportion to the live People as* 1 *to* 30, *or* 26; *therefore it is an even Wager, that one of thirteen dies within a Year (which may be a good Reaſon, though not the true, of that fooliſh Piece of Superſtition) becauſe, at this Rate, if one out of* 26 *dies, you are no Loſer. It is but* 1 *to* 18 *if you meet a* Parſon *in the Street, that he proves to be a* Non-Juror, *becauſe there but* 1 *of* 36 *that are ſuch. It is hardly* 1 *to* 10, *that a* Woman *of Twenty Years old has her* Maiden-head, *and almoſt the ſame Wager, that a* Town-Spark *of that Age has not been* clapt. *I think a Man might venture ſome Odds, that* 100 *of the* Gens d'armes *beat an equal Number of* Dutch Troopers; *and that an* Engliſh Regiment *ſtands its Ground as long as another, making Experience our Guide in all theſe Caſes and others of the like Nature.*

But there are no caſual Events, which are ſo eaſily ſubjected to Numbers, as thoſe of Games; and I believe there the Speculation might be improved ſo far, as to bring in the Doctrine of the Series's *and* Logarithms. *Since Gaming is become a Trade, I think it fit the Adventurers ſhould be upon the Square; and therefore in the Contrivance of Games there ought to be a ſtrict Calculation made uſe of, that they may not put one Party in more Probability to gain than another; and likewiſe, if a Man has a conſiderable Venture, he ought to be allowed to withdraw his Money when he pleaſes, paying according to the Circumſtances he is then in: And it were eaſy in moſt Games to make Tables for the Inſpection of which, a Man might know what he was either to pay or receive in any Circumſtances*

cumſtances you can imagine, it being convenient to ſave a Part of one's Money, rather than venture the Loſs of it all.

I ſhall add no more, but that a Mathematician will eaſily perceive, it is not put in ſuch a Dreſs as to be taken notice of by him, there being Abundance of Words ſpent to make the more ordinary Sort of People underſtand it.

FOR the Sake of thoſe who are not verſed in *Mathematics*, I have added the following Explanation of *Signs*. $=$ *Equal.* $+$ *More*, or to be added. $-$ *Leſs*, or to be ſubtracted. $\times$ *Multiplied.* $:$ *Divided. Example*, $3\times4+3-1=14=\frac{5}{9}a$, is to be read thus; 3 multiplied in 4, more by 3, leſs by 1, is equal to 14, which is equal to 5 ninth parts of *a*.

ALTHOUGH the Events of Games, which Fortune ſolely governs, are uncertain, yet it may be certainly determined, how much one is more ready to loſe than gain. For *Example*: If one ſhould wager, at the firſt Throw with one Die to throw ſix, it is an Accident if he gains or not; but by how much it is more probable he will loſe than gain, is really determined by the Nature of the Thing, and capable of a ſtrict Calculation. So likewiſe if I ſhould play with another on this Condition, that the Victory ſhould be to the three firſt Games, and I had gained one already, it is ſtill uncertain who ſhall gain the third; yet by a demonſtrative Reaſoning, I can eſtimate both the Value of his Expectation and mine, and conſequently (if we agree

to leave the Game imperfect) determine how great a Share of the Stakes belong to me, and how much to my Play-fellow: or if any were desirous to take my Place, at any Rate I ought to sell it. Hence may arise innumerable Queries among two, three, or more Gamesters: And since the Calculation of these Things is a little out of the common Road, and can be oft-times applied to good Purpose, I shall briefly here shew how it is to be done, and afterwards explain those Things which belong properly to the Dice.

In both Cases I shall make use of this Principle, *One's Hazard or Expectation to gain any Thing is worth so much, as, if he had it, he could purchase the like Hazard or Expectation again in a just and equal Game.*

For *Example*; if one, without my Knowledge, should hide in one Hand 7 Shillings, and in his other 3 Shillings, and put it to my Choice which Hand I would take, I say this is as much worth to me, as if he should give me 5 Shillings; because, if I have 5 Shillings, I can purchase as good a Chance again, and that in a fair and just Game.

Prop. I. *If I expect* a *or* b, *either of which, with equal Probability, may fall to me, then my Expectation is worth* $\frac{a+b}{2}$, *that is, the half Sum of* a *and* b.

THAT I may not only demonstrate, but likewise investigate this Rule, suppose the Value of my Expectation be x; by the former Principle having x, I can purchase as good an Expectation again in a fair and just Game. Suppose then I play with another on these Terms, that every one stakes

x,

x, and the Gainer give to the Loſer a, this Game is juſt, and it appears, that at this Rate, I have an equal Hazard either to get a if I loſe the Game, or $2x-a$ if I gain; for in this Caſe I get $2x$, which are the Stakes, out of which I muſt pay the other a; but if $2x-a$ were worth b, then I have an equal Hazard to get a or b; therefore making $2x-a=b$, $x=\frac{a+b}{2}$ which is the Value of my Expectation. The Demonſtration is eaſy; for having $\frac{a+b}{2}$. I can play with another who will ſtake $\frac{a+b}{2}$ againſt it, on this Condition that the Gainer ſhould give to the Loſer a; by this means I have an equal Expectation to get a if I loſe, or b if I win; for in the laſt Caſe I get $a+b$ the Stakes, out of which I muſt pay a to my Play fellow.

In *Numbers*: if I had an equal Hazard to get 3 or 7, then by this Propoſition, my Expectation is worth 5, and it is certain, having 5, I may have the ſame Chance; for if I play with another, ſo that every one ſtakes 5, and the Gainer pay to the Loſer 3, this is a fair Way of gaming; and it is evident I have an equal Hazard to get 3 if I loſe, or 7 if I gain.

Prop. II. *If I expect* a, b, *or* c, *either of which, with equal Facility, may happen, then the Value of my Expectation is* $\frac{a+b+c}{3}$, *or the third Part of the Sum of* a, b, *and* c.

FOR the Inveſtigation of which, ſuppoſe x be the Value of my Expectation; then x muſt be ſuch, as I can purchaſe with it the ſame Expectation in a juſt Game: Suppoſe the Conditions of the Game be;

be, that playing with two others, each of us ſtakes x, and I bargain with one of the Gameſters, if I win, to give him b, and he ſhall do the ſame to me; but with the other, that if I gain I ſhall give him c, and *vice verſâ*; this is fair Play: And here I have an equal Hazard to get b, if the firſt win, c if the ſecond, or $3x-b-c$, if I gain myſelf; for then I get $3x$, *viz.* the Stakes, of which I give the one b and the other c; but if $3x-b-c$ be equal to a, I have an equal Expectation of a, b, or c; therefore making $3x-b-c=a$, $x=\frac{a+b+c}{3}$, which is the Value of my Expectation. After the ſame Method you will find, if I had an equal Hazard to get a, b, c, or d, the Value of my Expectation $\frac{a+b+c+d}{4}$, that is the fourth part of the Sum, of a, b, c, and d, &c.

Prop. III. *If the Number of Chances by which* a *falls to me be* p, *and the Number of Chances by which* b *falls, be* q, *and ſuppoſing all the Chances do happen with equal Facility, then the Value of my Expectation is* $\frac{pa+bq}{p+q}$; i. e. *the Product of* a *multiplied in the Number of its Chances added to the Product of* b, *multiplied into the Number of its Chances, and the Sum divided by the Number of Chances both of* a *and* b.

SUppoſe, as before, x be the Value of my Expectation; then if I have x, I muſt be able to purchaſe with it that ſame Expectation again in a fair Game: For this I ſhall take as many Play-fellows as, with me, make up the Number of $p+q$, of which let every one ſtake x, ſo the whole Stake will be $px+qx$, and every one plays with equal Hopes of winning; with as many of my Fellow

Gameſters as the Number q ſtands for, I make the Bargain one by one, that whoever of them gains ſhall give me b, and if I win, I ſhall do ſo to them; with every one of the reſt of the Gameſters, whoſe Number is $p-1$, I make this Bargain, that whoever of them gains, ſhall give me a, and I ſhall give every one of them as much, if I gain: It is evident this is fair Play; for no Man here is injured; and in this Caſe I have q Expectations to gain b, and $p-1$ Expectations to gain a, and 1 Expectation (*viz.* when I win myſelf) to get $px+qx-bq-ap+a$; for then I am to deliver b to every one of the q Players, and a to every one of the $p-1$ Gameſters, which makes $qb+pa-a$; if therefore $qx+bx-bq-ap+a$ were equal to a, I ſhould have p Expectations of a (ſince juſt now I had $p-1$ Expectations of it) and q Expectations of b, and ſo would have juſt come to my firſt Expectation; therefore puting $px+qx-bq-ap+a=a$, and then is $x=\frac{ap+bq}{p+q}$.

In *Numbers:* If I had 3 Chances to gain for 13, and 2 for 8, by this Rule, my Hazard is worth 11; for 13 multiplied by 3 gives 39, and 8 by 2, 16, theſe two added make 55, divided by 5 is 11; and I can eaſily ſhew if I have 11, I can come to the like Expectation again; for playing with four others, and every one of us ſtaking 11, with two of them I make this Bargain, that whoever gains ſhall give me 8, and I ſhall do ſo to them; with the other two I make this bargain, that whoever gains ſhall give me 13, and I them as much if I gain, and 3 Expectations to get 13, *viz.* if either I or any of the other two gain; for in this Caſe I gain the Stakes, which are 55, out of which I am obliged to give the firſt two 8, and the other two 13, and ſo there remain 13 for myſelf.

Prop.

Prop. IV. *That I may come to the Queſtion propoſed, viz. The making a juſt Diſtribution amongſt Gameſters, when their Hazards are unequal, we muſt begin with the moſt eaſy Caſes.*

SUppoſe then I play with another on Condition that he who wins the three firſt Games ſhall have the Stakes, and that I have already gained two, I would know if we agree to break off the Game, and part the Stakes juſtly, how much falls to my Share.

The firſt Thing we muſt conſider in ſuch Queſtions is the Number of Games that are wanting to both: For *Example*, if it had been agreed betwixt us, that he ſhould have the Stakes who gained the firſt 20 Games, and if I had gained already 19, and my Fellow Gameſter but 18, my Hazard is as much better than his in that Caſe, as in this propoſed, *viz.* When of 3 Games I have 2, and he but one, becauſe in both Caſes there is 2 wanting to him, and 1 to me.

In the next Place, to find the Portion of the Stakes due to each of us, we muſt conſider what would happen if the Game went on; it is certain, if I gain the firſt Game, I get the Stake, which I call a; but if he gained, both our Lots would be equal, and ſo there would fall to each of us $\frac{1}{2}a$; but ſince I have an equal Hazard to gain or loſe the firſt Game, I have an equal Expectation to gain a, or $\frac{1}{2}a$, which, by the firſt *Propoſition*, is as much worth as the half Sum of both; *i. e.* $\frac{3}{4}a$, ſo there is left to my Fellow Gameſter $\frac{1}{4}a$; from whence it follows, that he who would buy my Game ought to pay me for it $\frac{3}{4}a$; and therefore he who undertakes to gain one Game before another gains two, may wager 3 to 1.

Prop. V. *Suppoſe I want but one Game, and my Fellow Gameſter three, it is required to make a juſt Diſtribution of the Stake.*

LET us here likewiſe conſider in what State we ſhould be, if I or he gained the firſt Game; if I gain, I have the Stake a, if he, then he wants yet 2 Games, and I but 1, and therefore we ſhould be in the ſame Condition which is ſuppoſed in the former Propoſition; and ſo there would fall to my Share, as was demonſtrated there, $\frac{3}{4}a$; therefore with equal Facility there may happen to me a, or $\frac{3}{4}a$, which, by the firſt Propoſition, is worth $\frac{7}{8}a$, and to my Fellow Gameſter there is left $\frac{1}{8}a$; and therefore my Hazard to his is as 7 to 1.

As the Calculation of the former Propoſition was requiſite for this, ſo this will ſerve for the following. If ſhould ſuppoſe myſelf to want but one Game, and my Fellow four (by the ſame Method) you will find $\frac{15}{16}$ of the Stake belongs to me, and $\frac{1}{16}$ to him.

Prop. VI. *Suppoſe I want two Games, and my Fellow Gameſter three.*

THEN by the next Game it will happen that I want but one, and he three, which (by the preceding Propoſition) is worth $\frac{7}{8}a$; or that we ſhould both want two, whence there will be $\frac{1}{2}a$ due to each of us: Now I being in an equal Probability to gain or loſe the next Game, I have an equal Hazard to gain $\frac{7}{8}a$ or $\frac{1}{2}a$, which by the firſt Propoſition is worth $\frac{11}{16}a$; and ſo there are eleven Parts of the Stakes due to me, and five to my Fellow.

Prop.

Prop. VII. *Let us ſuppoſe I want two Games, and my Fellow four.*

IF I gain the next Game, then I ſhall want but one, and my Fellow four; but if I loſe it, then I ſhall want two, and he three: So I have an equal Hazard for gaining $\frac{15}{16}a$, or $\frac{1}{16}a$, which, by the firſt is worth $\frac{13}{16}a$: So it appears that he who is to gain two Games for the other's four, is in a better Condition than he who is to gain one for the other's two; for my Share in the firſt Caſe is $\frac{3}{4}a$ or $\frac{12}{16}a$, which is leſs than $\frac{13}{16}$, my Share in the laſt.

Prop. VIII. *Let us ſuppoſe three Gameſters, whereof the firſt and ſecond want* 1 *Game, but the third* 2.

TO find the Share of the firſt, we muſt conſider what would happen if either he, or any of the other two gained the firſt Game; if he gains, then he has the Stake a; if the ſecond gain, he has nothing; but if the third gain, then each of them would want a Game, and ſo $\frac{1}{3}a$ would be due to every one of them. Thus the firſt Gameſter has one Expectation to gain a, one to gain nothing, and one for $\frac{1}{3}a$, (ſince all are in equal Probability to gain the firſt Game) which by the ſecond Propoſition is worth $\frac{4}{9}a$: Now ſince the ſecond Gameſter's Condition is as good, his Share is likewiſe $\frac{4}{9}a$, and ſo there remains to the third $\frac{1}{9}a$, whoſe Share might have been as eaſily found by itſelf.

Prop. IX. *In any Number of Gameſters you pleaſe, amongſt whom there are ſome fewer Games: To find what is any one's Share in the Stake, we muſt conſider what would be due to him, whoſe Share we*

inveſtigate, if either he, or any of his Fellow Gameſters ſhould gain the next following Game; add all their Shares together, and divide the Sum by the Number of the Gameſters, the Quotient is his Share you were ſeeking.

SUppoſe three Gameſters *A*, *B*, and *C*; *A* wants 1 Game, *B* 2, and *C* likewiſe 2, I would find what is the Share of the Stake due to *B*, which I ſhall call *q*.

Firſt we muſt conſider what would fall to *B*'s Share, if either he, *A*, or *C* wins the next Game; if *A* wins, the Game is ended, ſo gets nothing; if *B* himſelf gain, then he wants 1 Game, *A* 1, and *C* 2; therefore, by the former Propoſition, there is due to him in that Caſe $\frac{4}{9}q$; then if *C* gains the next Play, then *A* and *C* would want but 1, and *B* 2; and therefore, by the eighth Propoſition, his Share would be worth $\frac{1}{9}q$; add together what is due to *B* in all theſe three Caſes, *viz* $0+\frac{4}{9}q$, the Sum is $\frac{5}{9}q$, which being divided by 3, the number of Gameſters, gives $\frac{5}{27}q$, which is the Share of *B* ſought for: The Demonſtration of this is clear from the ſecond Propoſition, becauſe *B* has an equal Hazard to gain $0+\frac{1}{9}q$ or $\frac{1}{9}q$, that is $\frac{0+\frac{4}{9}q+\frac{1}{9}q}{3}$, *i. e.* $\frac{5}{27}q$: Now it is evident the Diviſor 3 is the Number of the Gameſters.

To find what is due to one in any Caſe; *viz.* if either he, or any of his Fellow Gameſters win the following Game; we muſt conſider firſt the more ſimple Caſes, and by their Help the following; for as this Caſe could not be ſolved before the Caſe of the eighth Propoſition was calculated, in which the Games wanting were 1, 1, 2; ſo the Caſe, where the Games wanting are 1, 2, 3, cannot be calculated, without the Calculation of the Caſe where the

Games

Games wanting are 1, 2, 2 (which we have juſt now performed) and likewiſe of the Caſe, where the Games wanting are 1, 1, 3; which can be done by the eighth: And by this means you may reckon all the Caſes comprehended in the following Tables, and an infinite Number of others.

Games wanting	1,1,2	1,2,2	1, 1,3	1,2,3
Their Shares	4,4,1	17,5,5	13,13,1	19,6,2
	9	27	27	27

Games want.	1, 1,4	1, 1,5	1, 2,4	1, 2,5
Shares	40,40,1	121,121,1	178,58,7	542,179,8
	81	243	243	729

Games wanting	1,3,3	1, 3, 4	1, 3, 5
Their Shares	65,8,	616,82,31	629,87,13
	81	729	729

Games want.	2, 2, 3	2, 2, 4	2 2, 5
Their Shares	34,34,13	338,3,8,53	353,3,3,23
	81	729	729

Games want.	2, 3, 3	2, 3, 4	2, 3, 5
Their Shares	133,55,55	451,195,83	433,635,119
	243	729	1187.

As for the *Dice*; theſe Queſtions may be propoſed, at how many Throws one may wager to throw 6, any Number below that, with one Die; How many Throws are required for 12 upon two Dice; or 18 on 3; and ſeveral other Queſtions to this Purpoſe.

For the reſolving of which it muſt be conſidered, that in one Die there are ſix different Throws, all equally probable to come up; for I ſuppoſe the Die has the exact Figure of a Cube: On two Dice there are 36 different Throws; for in reſpect to every Throw of one Die, any one Throw of the 6 of the other Die may come up; and 6 times 6 make 36. In three Dice there are 216 different Throws; for in relation to any of the 36 Throws of two Dice, any one of the ſix of the third may come up; and 6 Times 36 make 216: So in four Dice there are 6 Times 216 Throws, that is, 1296: and ſo forward you may reckon the Throws of any Number of Dice, taking always, for the Addition of a new Die, 6 Times the Number of the preceding.

Beſides, it muſt be obſerved, that in two Dice there is only one Way 2 or 12 can come up; two Ways that 3 or 11 can come up; for if I ſhall call the Dice A and B, to make 3, there may be 1 in A, and 2 in B, or 2 in A, and 1 in B; ſo to make 11, there may be 5 in A, and 6 in B, or 6 in A, or 2 as well in A as B; for 10 there are likewiſe three Chances; for 5 or 9 there are four Chances; for 6 or 8 five Chances; for 7 there are ſix Chances.

In 3 Dice there are found for		
	3 or 18	1
	4 or 17	3
	5 or 16	6
	6 or 15	10
	7 or 14	15
	8 or 13	21
	9 or 12	25
	10 or 11	27

Prop. X. *To find at how many Times one may undertake to throw 6 with one Die.*

IF any ſhould undertake to throw 6 the firſt Time, it is evident there is one Chance gives him the Stake, and five which give him nothing; for there are 5 Throws againſt him, and only one for him. Let the Stake be called *a*, then he has one Expectation to gain *a*, and five to gain nothing, which, by the third Propoſition, is worth $\frac{1}{6}a$, and there remains for the other $\frac{5}{6}a$; ſo he who undertakes with one Die to throw 6 the firſt Time ought to wager only 1 to 5.

2. Suppoſe one undertake, at two Throws of one Die, to throw 6, his Hazard is calculated thus; if he throw 6 at the firſt, he has *a* the Stake; if he do not, there remains to him one Throw, which, by the former Caſe, is worth $\frac{1}{6}a$; but there is but one Chance which gives him 6 at the firſt Throw, and five Chances againſt him; ſo there is one Chance which gives him *a*, and five which give $\frac{1}{6}a$, which, by the ſecond Propoſition, is worth $\frac{1}{6}\frac{1}{6}a$, ſo there remains to his Fellow Gameſter $\frac{5}{6}\frac{5}{6}a$; ſo the Value of my Expectation to his is as 11 to 25, *i. e.* leſs than 1. to 2.

By the ſame Method of Calculation, you will find that his Hazard, who undertakes to throw 6 at

three Times with one Die, is $\frac{91}{216}a$; ſo that he can only lay 91 againſt 125, which is ſomething leſs than 3 to 4.

He who undertakes to do it at four Times, his Hazard is $\frac{671}{1296}a$, ſo he may wager 671 againſt 625, that is ſomething more than 1 to 1.

He who undertakes to do it at five Times, his Hazard is $\frac{4651}{7776}a$, ſo he can wager 671 againſt 625, that is ſomething leſs than 3 to 2.

His Hazard who undertakes to do it at ſix Times, is $\frac{31031}{46656}a$, and he can wager 4651 againſt 3125, that is ſomething leſs than 2 to 1.

Thus any Number of Throws may be eaſily found; but the following Propoſition will ſhew you a more compendious Way of Calculation.

Prop. XI. *To find at how many Times one may undertake to throw* 12 *with two Dice,*

IF one ſhould undertake it at one Throw, it is clear he has but one Chance to get the Stake a, and 35 to get nothing; which, by the third Propoſition, is worth $\frac{1}{36}a$.

He who undertakes to do it at twice, if he throw 12 the firſt Time, gains a; if otherwiſe, then there remains to him one Throw, which, by the former Caſe, is worth $\frac{1}{36}a$; but there is but one Chance which gives 12 at the firſt Throw, and 35 Chances againſt him; ſo he has 1 Chance for a, and 35 for $\frac{1}{36}a$, which, by the third Propoſition, is worth $\frac{71}{1296}a$, and there remains to his Fellow Gameſter $\frac{1225}{1296}a$.

From theſe it is eaſy to find the Value of his Hazard who undertakes it at four Times, paſſing by his Caſe who undertakes it at three Times.

If he who undertakes to do it at four Times throws 12 the firſt or ſecond Caſt, then he has a; if not, there remains two other Throws, which, by the former

former Caſe, are worth $\frac{71}{1296}a$; but for the ſame Reaſon, in his two firſt Throws he has 71 Chances which give him a, againſt 1225 Chances, in which it may happen otherwiſe; therefore at firſt he has 71 Chances which give him a, and 1225 which give him $\frac{71}{1296}a$, which, by the third Propoſition, is worth $\frac{178991}{1679616}a$, which ſhews that their Hazards to one another are as 178991 to 1500625.

From which Caſes it is eaſy to find the Value of his Expectation who undertakes to do it at 8 Times, and from that, his Caſe who undertakes to do it at 16 Times; and from his Caſe who undertakes to do it at 8 Times, and his likewiſe who undertakes to do it at 16 Times, it is eaſy to determine his Expectation who undertakes to do it at 24 Times: In which Operation, 'becauſe that which is principally ſought is the Number of Throws, which makes the Hazard equal on both Sides, *viz.* to him who undertakes, and he who offers, you may without any ſenſible Error, from the Numbers (which elſe would grow very great) cut off ſome of the laſt Figures. And ſo I find, that he who undertakes to throw 12 with two Dice at 24 Times has ſome Loſs; and he who undertakes it at 25 Times has ſome Advantage.

Prop. XII. *To find how many Dice one can undertake to throw two Sixes at the firſt Caſt.*

THIS is as much as if one would know at how many Throws of one Die, he may undertake to throw twice ſix: Now if any ſhould undertake it at two Throws, by what we have ſhewn before, his Hazard would be $\frac{1}{37}a$; he who would undertake to do it at 3 Times, if his firſt Throw were not 6, then there would remain two Throws, each of which muſt be 6, which (as we have ſaid) is worth $\frac{1}{36}a$; but if the firſt Throw be 6, he wants

only one 6 in the two following Throws, which, by the tenth Propoſition, is worth $\frac{11}{36}a$: But ſince he has but one Chance to get 6 the firſt Throw, and five to miſs it, he has therefore, at firſt, one Chance for $\frac{11}{36}a$, and five Chances for $\frac{1}{36}a$, which, by the third Propoſition, is worth $\frac{16}{216}a$, or $\frac{2}{27}a$; after this manner, ſtill aſſuming 1 Chance more, you will find that you may undertake to throw two Sixes at 10 Throws of one Die, or 1 Throw of ten Dice, and that with ſome Advantage.

Prop. XIII. *If I am to play with another one Throw, on this Condition, that if 7 comes up I gain, if 10 he gains; if it happens that we muſt divide the Stake, and not play, to find how much belongs to me, and how much to him.*

BEcauſe of the 36 different Throws of the two Dice, there are ſix which give 7, and 3 which give 10, and 27 which equals the Game, in which Caſe there is due to each of us $\frac{1}{2}a$: But if none of the 27 ſhould happen, I have 6, by which I may gain a, and 3, by which I may get nothing, which, by the third Propoſition, is worth $\frac{2}{3}a$; ſo I have 27 Chances for $\frac{1}{2}a$, and 9 for $\frac{2}{3}a$, which, by the third Propoſition, is worth $\frac{3}{4}a$, and there remains to my Fellow Gameſter, $\frac{1}{4}a$.

Prop. XIV. *If I were playing with another by Turns with two Dice, on this Condition, that if I throw 7 I gain, and if he throw 6 he gains, allowing him the firſt Throw, to find the Proportion of my Hazard to his.*

SUppoſe I call the Value of my Hazard x, and the Stakes a, then his Hazard will be $a - x$; then whenever it is his Turn to throw, my Hazard is x, but

but when it is mine, the Value of my Hazard is greater. Suppoſe I then call it y; now becauſe of the 36 Throws of two Dice, there are five which give my Fellow Gameſter 6, thirty-one which bring it again to my Turn to throw, I have five Chances for nothing, and thirty one for y, which, by the third Propoſition, is worth $\frac{31}{36}y$; but I ſuppoſed at firſt my Hazard to be x; therefore $\frac{31}{36}=x$, and conſequently $y=\frac{36}{31}x$. I ſuppoſed likewiſe, when it was my Turn to throw, the Value of my Hazard was y; but then I have ſix Chances, which give me 7, and conſequently the Stake, and thirty which give my Fellow the Dice, that is, make my Hazard worth x; ſo I have ſix Chances for a, and thirty for x, which, by Prop. III. is worth $\frac{6a+30x}{36}$, but this by Suppoſition is equal to y, which is equal (by what has been proved already) to $\frac{36}{31}x$; therefore $\frac{30x+6a}{36}=\frac{36}{31}x$, and conſequently $x=\frac{31}{61}a$, the Value of my Hazard, and that of my Fellow Gameſter is, $\frac{30}{61}a$, ſo that mine is to his as 31 to 30.

Here follow ſome Queſtions which ſerve to exerciſe the former Rules.

1. *A* and *B* play together with two Dice; *A* wins if he throws 6, and *B* if he throws 7; *A* at firſt gets one Throw, then *B* two, then *A* two, and ſo on by Turns, till one of them wins. I require the Proportion of *A*'s Hazard to *B*'s? *Anſwer*, It is as 10355 to 12276.

2. Three Gameſters, *A*, *B*, and *C*, take 12 Counters, of which there are four white and eight black;

black; the Law of the Game is this, that he ſhall win, who, hood-winked, ſhall firſt chuſe a white Counter; and that *A* ſhall have the firſt Choice, *B* the ſecond, and *C* the third, and ſo by Turns, till one of them win. *Quære.* What is the Proportion of their Hazards?

3. *A* wagers with *B*, that of 40 Cards, that is, 10 of every Suit, he will pick out four ſo that there ſhall be one of every ſuit. *A*'s Hazard to *B*'s in this Caſe is as 1000 to 1139.

4. Suppoſing, as before, 4 white Counters and 8 black; *A* wagers with *B*, that out of them he ſhall pick 7 Counters, of which there are 3 white. I require the Proportion of *A*'s Hazard to *B*'s?

5. *A* and *B* taking 12 Counters, each play with three Dice after this Manner, that if 11 comes up, *A* ſhall give one Counter to *B*; but if 14 comes up, *B* ſhall give one to *A*, and that he ſhall gain who firſt has all the Counters. *A*'s Hazard to *B*'s is 244140625 to 282429536481.

The *Calculus* of the preceding Problems is left out by Monſ. *Huygens*, on purpoſe that the ingenious Reader may have the Satisfaction of applying the former Method himſelf; it is in moſt of them more laborious than difficult: For *Example*, I have pitched upon the ſecond and third, becauſe the reſt can be ſolved after the ſame Method.

PROBLEM I.

The firſt Problem is ſolved by the Method of Prop. XIV. only with this difference, that after you have found the Share due to *B*, if *A* were to get no firſt.

firſt Throw, you muſt ſubtract from it $\frac{5}{36}$ of the Stake which is due to *A* for his Hazard of throwing ſix at the firſt Throw.

PROBLEM 2.

As for the ſecond Problem, it is ſolved thus: Suppoſe *A*'s Hazard, when it is his own Turn to chuſe, be x, when it is *B*'s, be y, and when it is *C*'s, be z; it is evident, when out of 12 Counters, of which there are 4 white and 8 black, he endeavours to chuſe a white one, he has four Chances to get it, and eight to miſs it; that is, he has four Chances to get the Stake a, and eight to make his Hazard worth y: ſo $x = \frac{4a+8y}{12}$, and conſequently $y = \frac{12x-4a}{8}$. When it is *B*'s Turn to chuſe, then he has four Chances for nothing, and eight for z, (that is, to bring it to *C*'s Turn) conſequently $y = \frac{8}{12}z = \frac{12x-4a}{8}$; this Equation reduced gives $z = \frac{9x-3a}{4}$; when it comes to *C*'s Turn to chuſe, then *A* has four Chances for nothing, and eight for x, conſequently $z = \frac{8}{12}x$, therefore $\frac{8}{12} = \frac{9x-3a}{4}$ this Equation reduced gives $x = \frac{9}{19}$, and conſequently there remains to *B* and *C* $\frac{10}{19}a$, which muſt be ſhared after the ſame Manner, that is, ſo that *B* have the firſt Choice, *C* the next, and ſo on, till one of them gain; the Reaſon is, becauſe it had been juſt in *A* to have demanded $\frac{9}{19}$ of the Stake for not playing, and then the Seniority fell to *B*; now $\frac{10}{19}a$, parted betwixt *B* and *C*, by the former Method, gives $\frac{9}{19}$ to *B*, and $\frac{4}{19}$ to *C*; ſo *A*, *B*, and *C*'s Hazards from the Beginning were as 9, 6, 4.

I have

I have ſuppoſed here the Senſe of the Problem to be, that when any one choſe a Counter, he did not diminiſh their Number; but if he miſſed of a white one, put it in again and left an equal Hazard to him who had the following Choice; for if it be otherwiſe ſuppoſed, *A*'s Share will be $\frac{55}{1323}$, which is leſs than $\frac{9}{19}$.

Prob. 2. It is evident, that wagering to pick out 4 Cards out of 40, ſo that there be one of every Suit, is no more than wagering, out of 39 Cards to take three propoſed Suits; for it is all one which Card you draw firſt, all the Hazard being whether out of the 39 remaining you take 3, of which none ſhall be of the Suit you firſt drew: Suppoſe then you had gone right for three Times, and were to draw your laſt Card, it is clear that there are 27 Cards, (*viz.* of the Suits you have drawn before) of which if you draw any you loſe, and 10 of which if you draw any, you have the Stake *a*; ſo you have 10 Chances for *a*, and 27 for nothing, which, by Prop. III. is worth $\frac{10}{37}a$. Suppoſe again you had gone right only for two Draughts, then you have 18 Cards (of the Suits you have drawn before) which make you loſe, and 20 which put you in the Caſe ſuppoſed formerly, *viz.* where you have but one Card to draw, which, as we have already calculated, is worth $\frac{16}{37}a$; ſo we have 18 Chances for nothing, and 20 for $\frac{10}{37}a$, which, by Prop. III. is worth $\frac{100}{703}a$. Suppoſe again, you have 3 Cards to draw, then you have 9 (of the Suit you drew firſt) which make you loſe, and 30 which put you in the Caſe ſuppoſed laſt; ſo you have 9 Chances for nothing, and 30 for $\frac{100}{703}a$, which, by Prop. III. is worth $\frac{3000}{17417}a$, or $\frac{1000}{5813}a$, and you leave to your Fellow-Gameſter $\frac{8139}{19139}a$; ſo your Hazard is to his as 1000 to 8139.

It

It is eaſy to apply this Method to the Games that are in Uſe amongſt us; for *Example*, if *A* and *B*, playing at *Back-gammon*, *A* had already gained one End of three, and *B* none, and if *A* had the Dice in his Hand for the laſt Throw of the ſecond End, all his Men but two upon the Ace Point being already caſt off: *Quære.* What is the Proportion of *A*'s Hazard to *B*'s?

Solution: There being of the 36 Throws of two Dice, ſix which give Doublets; if *A* throw any of the ſix, he has the Stake *a*; if he throw any of the other thirty, then he wants but one Game, and his Fellow Gameſter three, which, by Prop. V. is $\frac{7}{8}a$; ſo *A* has ſix Chances for *a*, and thirty for $\frac{7}{8}a$, which, by Prop. III. is worth $\frac{1\,2\,9}{1\,4\,4}a$, and there remains to his Play-fellow $\frac{1\,5}{1\,4\,4}a$; ſo *A*'s Hazard to *B*'s is as 129 to 15, that is leſs than 9 to 1.

Suppoſing the ſame Caſe, and if their Bargain had been that he gained three Ends before the other gained one, ſhould have double of what each ſtaked, that is, the Stake, and a Half more, then there had been due to $A\frac{2\,8\,2}{3\,8\,3}$ of the Stake, that is, *B* ought only to take $\frac{1}{4\,6}$, and leave the Reſt to *A*.

Thus likewiſe, if you apply the former Rule to the *Royal-Oak Lottery*, you will find, that he who wagers that any Figure ſhall come up at the firſt Throw, ought to wager 1 againſt 31; that he who wagers it ſhall come up at one of the two Throws, ought to wager 63 againſt 961; that he who wagers that a Figure ſhall come up at once in three Times, ought to lay 125055 againſt 923521, *&c.* it being only ſomewhat tedious to calculate the Reſt. Where you will find, that the Equality will not fall as ſome imagine on 16 Throws, no more than the Equality of wagering at how many Throws of one Die 6 ſhall come up, falls

falls on three; the contrary of which you have ſeen already demonſtrated: You will find by Calculation, that he has the Diſadvantage who wagers that 1 of the 32 different Throws of the *Royal-Oak Lottery* ſhall come at once of 20 Times, and that he has ſome Advantage who wagers on 22 Times; ſo the neareſt to Equality is 21 Times. But it muſt be remembered, that I have ſuppoſed in the former Calculation, the Ball in the *Royal-Oak Lottery* to be regular, though it can never be exactly ſo; for he who has the ſmalleſt Skill in Geometry knows, that there can be no regular Body of 32 ſides; and yet this can be of no Advantage to him who keeps it.

To find the Value of the Throws of Dice, as to the Quantity.

NOthing is more eaſy, than by the former Method to determine the Value of any Number of Throws of any Number of Dice; for in one Throw of a Die, I have an equal Chance for 1, 2, 3, 4, 5, 6, conſequently my Hazard is worth their Sum, 21, divided by their Number 6, that is, $3\frac{1}{2}$; Now if one Throw of a Die be worth $3\frac{1}{2}$, then two Throws of a Die, or one Throw of two Dice, is worth 7, two Throws of two Dice, or one Throw of four Dice, is worth 14, *&c.* The general Rules being to multiply the Number of Dice, the Number of Throws, and $3\frac{1}{2}$ continually.

This not to be underſtood as if it were an equal Wager to throw 7, or above it, with two Dice at one Throw; for he who undertakes to do ſo, has the Advantage by 21 againſt 15: The Meaning is only, if I were to have a Guinea, a Shilling, or any Thing elſe, for every Point that I threw with two Dice at one Throw, my Hazard is worth 7 of theſe, becauſe he who gave me 7 for it, would have an equal Probability

bability of gaining or loſing by it, the Chances of the Throws above 7 being as many as of theſe below it: So it is more than an equal Wager to throw 12 at leaſt at two Throws of two Dice, becauſe it is more probable that 14 will come, than any one Number beſides, and as probable that it will be above it as below it; but if one were to buy this Hazard at the Rate above-mentioned, he ought juſt to give 14 for it. The equal Wager in one Throw of two Dice is to throw 7 at leaſt one Time, and 8 at leaſt another Time, and ſo *per vices*: The Reaſon is, becauſe in the firſt Caſe I have 21 Chances againſt 15, and in the ſecond 15 Chances againſt 21.

Of RAFFLING.

IN *Raffling*, the different Throws and their Chances are theſe; where it is to be obſerved, that of the 216 different Throws of three Dice, there are only 96 that give Doublets, or two, at leaſt, of a Kind; ſo it is 4 to 5 that with three Dice you ſhall throw Doublets, and it is 1 to 35 that you throw a Raffle, or all three of a Kind. It is evident likewiſe, that it is an even Wager to throw 11 or above it, becauſe there are as many Chances for 11, and the Throws above it, as for the Throws below it; but though it be an even Wager to throw 11 at one Throw, it is a Diſadvantage to wager to throw 22 at two Throws, and far more to wager to throw 33 at three Throws; and yet it is more than an equal Wager that you ſhall throw 21 at two Throws in Raffling, becauſe it is as probale that you will, as that you will not throw 11 at leaſt the firſt Time, and more than probable that you will throw 10 at leaſt the ſecond Time.

Throws.		Chan.
3	18	1
4	17	3
5	16	6
6	15	4
7	14	9
8	13	9
9	12	7
10	11	9

For

For an Inſtance of the Plainneſs of the preceding Method, I will ſhew, how by ſimple Subſtraction the moſt Part of the former Problems may be ſolved.

Suppoſe *A* and *B* playing together, each of them ſtakes 32 Shillings, and that *A* wants one Game of the Number agreed on, and *B* wants two; to find the Share of the Stakes due to each of them. It is plain, if *A* wins the next Game, he has the whole 64 Shillings; if *B* wins it, then their Shares are equal; therefore ſays *A* to *B*, If you will break off the Game, give me 32, which I am ſure of, whether I win or loſe the next Game; and ſince you will not venture for the other 32 let us part them equally, that is, give me 16, which with the former 32 make 48, leaving 16 to you.

Suppoſe *A* wanted one Game, and *B* three; if *A* wins the next Game, he has the 64 Shillings; if *B* wins it, then they are in the Condition formerly ſuppoſed, in which Caſe there is 48 due to *A*; therefore ſays *A* to *B*, give me the 48 which I am ſure of, whether I win or loſe the next Game; and ſince you will not hazard for the other 16, let us part them equally, that is, give me 8, which, with the former 48, make 56, leaving 8 to you; and ſo all the other Caſes may be ſolved after the ſame Manner.

Suppoſe *A* wagers with *B*, that with one Die he ſhall throw 6 at one of three Throws, and that each of them ſtakes 108 Guineas; to find what is the Proportion of their Hazards. Now there being in one Throw of a Die but one Chance for 6, and five Chances againſt it, one Throw for 6 is worth $\frac{1}{6}$ of the Stake; therefore ſays *B* to *A*, of the 216 Guineas take a ſixth Part for your firſt Throw, that is 36; for your next Throw take a ſixth Part of the remaining 180, that is 30; and for your third Throw take a ſixth Part of the remaining 150, that is, 25, which

which in all make 91, leaving to me 125; ſo his Hazard who undertakes to throw 6 at one of the three Throws is 91 to 125.

Suppoſe *A* had undertaken to throw 6 with one Die at one Throw of four, and the whole Stake is 1296; ſays *A* to *B*, every Throw for 6 of one Die is worth the ſixth Part of what I throw for; therefore for my firſt Throw give me 216, which is the ſixth Part of 1296, and there remains 1080; I muſt have the ſixth Part of that, *viz.* 180, for my ſecond Throw; and the ſixth Part of the remaining 900, which is 150, for my third Throw; and the ſixth Part of the laſt Remainder 750, which is 125 for my fourth; all this added together makes 671, and there remains to you 625; ſo it is evident, that *A*'s Hazard, in this Caſe, is to *B*'s 671 to 525.

Suppoſe *A* is to win the Stakes (which we ſhall ſuppoſe to be 36) if he throws 7 at once of twice with two Dice, and *B* is to have them if he does not; ſays *B* to *A*, the Chances which give 7 are 6 of the 36, which is as much as 1 of 6; therefore for your firſt Throw you ſhall have a ſixth Part of the 36, which is 6; and for your next Throw a ſixth Part of the remainder 30, which is 5; this in all makes 11; ſo you leave 25 to me; ſo *A*'s Hazard is to *B*'s as 11 to 25.

It were eaſy at this Rate to calculate the moſt intricate Hazards, were it not that Fractions will occur; which, if they be more than $\frac{1}{2}$, may be ſuppoſed equal to an Unit, without cauſing any remarkable Error in great Numbers.

It will not be amiſs, before I conclude, to give you a Rule for finding in any Number of Games the Value of the firſt, becauſe *Huygens*'s Method, in that Caſe, is ſomething tedious.

Suppoſe

Suppoſe *A* and *B* had agreed that he ſhould have the Stakes who did win the firſt 9 Games, and *A* had already won one of the 9; I would know what Share of *B*'s Money is due to *A* for the Advantage of this Game. To find this, take the firſt eight even Numbers 2, 4, 6, 10, 12, 14, 16, and multiply them continually, that is, the firſt by the ſecond, the Product by the third, *&c.* take the firſt eight odd Numbers 1, 3, 5, 7, 9, 11, 13, 15, and do juſt ſo by them, the Product of the even Number is the Denominator and the Product of the odd Number the Numerator of a Fraction, which expreſſeth the Quantity of *B*'s Money due to *A* upon the winning of the firſt Game of 9; that is, if each ſtaked a Number of Guineas, or Shillings, *&c.* expreſſed by the Product of the even Numbers, there would belong to *A*, of *B*'s Money, the Number expreſſed by the Product of the odd Numbers. For *Example*, ſuppoſe *A* had gained one Game of 4, then by this Rule, I take the three firſt even Numbers, 2, 4, 6, and multiply them continually, which make 48, and the firſt three odd Numbers, 1, 3, 5, and multiply them continually, which make 15; ſo there belongs to $A\frac{15}{48}$ of *B*'s Money; that is, if each ſtaked 48, there would belong to *A*, beſides his own, 15 of *B*'s. Now by *Huygens*'s Method, if *A* wants but three Games while *B* wants four, there is due to $A\frac{211}{512}$ of the Stake; by this Rule there is due to $A\frac{15}{48}$ of *B*'s Money, which is $\frac{15}{49}$ of the Stake, which, with his own $\frac{48}{96}$ of the Stake, makes $\frac{632}{976}$ or $\frac{211}{512}$ of the Stake; and ſo in every Caſe you will find *Huygens*'s Method, and this will give you the ſame Number: A Demonſtration of it you may ſee in a Letter of Monſieur *Paſcal*'s to Monſieur *Fermat*; though it be otherwiſe expreſſed there than here, yet the Conſequence is eaſily ſupplied. To prevent the Labour of Calculation

tion, I have ſubjoined the following Table, which is calculated for two Gameſters, as Monſieur *Huygens*'s is for three.

If each of us ſtake 256 *Guineas* in

There belongs to me 256 of my Play-fellow

	6	5	4	3	2	1
1 *ſt Game*	63	70	80	96	128	256
2 1 *ſt Games*	126	140	160	192	256	
3 1 *ſt Games*	182	200	224	256		
4 1 *ſt Games*	224	240	256			
5 1 *ſt Games*	248	256				
6 1 *ſt Games*	256					

The Uſe of the Table is plain; for let our Stakes be what they will, I can find the Portion due to me upon the winning the firſt, or the firſt two Games, *&c.* of 2, 3, 4, 5, 6. For *Example*, If each of us had ſtaked 4 Guineas, and the Number of Games to be played were 3, of which I had gained 1, I ſay, As 256 is to 96, ſo is 4 to a fourth.

256 : 96 : : 4 1 $\frac{1}{2}$

To

To find what is the Value of his Hazard who undertakes, at the firſt Throw, to caſt Doublets in any given Number of Dice.

In two Dice it is plain, to avoid Doublets, every one of the ſix different Throws of the firſt can only be combined with five of the ſecond, becauſe one of the ſix is of the ſame Kind, and conſequently makes Doublets; for the ſame Reaſon, the thirty Throws of two Dice, which are not Doublets, can only be combined with four Throws of a Dice; ſo generally it is this Series.

$$\frac{6\times5\times4\times3\times2\times1\times0,\ \&c.}{6\times6\times6\times6\times6\times6\times6,\ \&c.}$$

The ſecond Series is the Sum of the Chances, and the firſt the Number of Chances againſt him who undertakes to throw Doublets, each Series to be continued ſo many Terms as are the Number of Dice. For *Example*, if one ſhould undertake to throw Doublets at the firſt Throw of four Dice, his Adverſary's Hazard is $\frac{6\times5\times4\times3}{6\times6\times6\times} = \frac{360}{1296}$ or $\frac{5}{18}$ leaving to him $\frac{13}{18}$, ſo he has 13 to 5. In ſeven Dice you ſee the Chances againſt him are 0, becauſe then there muſt neceſſarily be Doublets.

Of WHIST.

If there be four playing at Whiſt, *it is* 15 *to* 1 *that any two of them ſhall not have the four Honours, which I demonſtrate thus.*

SUppoſe the four Gameſters be *A*, *B*, *C*, *D*: If *A* and *B* had, while the Cards are dealing, already

already got Three Honours, and wanted only One, ſince it is as probable that *C* and *D* will have the next Honour, as *A* and *B*; if *A* and *B* had laid a Wager to have it, there is due to them but $\frac{1}{2}$ of the Stake: If *A* and *B* wanted Two of the Four, and had wagered to have both theſe two, they miſs the Firſt of theſe Two, or to put themſelves in the former Caſe if they get; ſo they have an equal Hazard to get nothing, or $\frac{1}{2}$, which by *Prop.* I. is worth $\frac{1}{4}$ of the Stake; ſo if they want Three Honours, you will find due to them $\frac{1}{8}$ of the Stake; and if they wanted Four, $\frac{1}{16}$ of the Stake, leaving *C* and *D* $\frac{15}{16}$; ſo *C* and *D* can wager 15 to 1, that *A* and *B* ſhall not have all the Four Honours.

It is 11 *to* 5 *that* A *and* B *ſhall not have Three of the Four Honours, which I prove thus.*

It is an even Wager, if there were but Three Honours, that *A* and *B* ſhall have Two of theſe Three, ſince it is as probable that they will have Two of the Three, as that *C* and *D* ſhall have them; conſequently, if *A* and *B* had laid a Wager to have Two of Three, there is due to them $\frac{1}{2}$ of the Stake. Now ſuppoſe *A* and *B* had wagered to have Three of Four, they have an equal Hazard to get the Firſt of the Four, or miſs it; if they get it, then they want Two of the Three, and conſequently there is due to them $\frac{1}{2}$ of the Stake; if they miſs it, then they want Three of the Three, and conſequently there is due to them $\frac{1}{8}$ of the Stake; therefore, by *Prop.* I. their Hazard is worth $\frac{5}{16}$, leaving to *C* and *D* $\frac{11}{16}$.

A *and* B *playing at* Whiſt *againſt* C *and* D; A *and* B *have Eight of Ten, and* C *and* D *Nine, and therefore cannot reckon Honours; to find the Proportion of their Hazards.*

There is $\frac{5}{176}$ due to *A* and *B* upon their Hazard of having Three of Four Honours; but ſince *C* and *D* want but One Game, and *A* and *B* Two, there is due to *A* and *B* but $\frac{1}{4}$, or $\frac{44}{176}$ more upon that Account, by *Prop.* IV. this in all makes $\frac{99}{176}$, leaving to *C*, and *D* $\frac{77}{176}$; ſo the Hazard of *A* and *B* to that of *C* and *D*, is as 9 to 7.

In the former Calculations I have abſtracted from the ſmall Difference of having the Deal and being Seniors.

All the former Caſes can be calculated by the *Theorems* laid down by Monſieur *Huygens*; but Caſes more compoſed require other Principles: For the eaſy and ready Computation of which, I ſhall add One *Theorem* more, demonſtrated after Monſieur *Huygens*'s Method.

THEOREM.

If I have p Chances for a, q Chances for b, and r Chances for c, then my Hazard is worth $\frac{ap+bq+cr}{p+q+r}$; that is, a multiplied into the Number of its Chances, added to b, multiplied into the Number of its Chances, added to c, multiplied into the Number of its Chances, and the Sum divided by the Sum of Chances of a, b, c.

To inveſtigate as well as demonſtrate this *Theorem*, ſuppoſe the Value of my Hazard be x, then x muſt be ſuch, as having it, I am able to purchaſe as good a Hazard again in a juſt and equal Game. Suppoſe the Law of it be this, that playing with ſo many Gameſters as, with myſelf, make up the Number $p+q+r$, with as many of them as the Number p repreſents, I make this Bargain, that whoever of them wins ſhall give me a, and that I ſhall do ſo to them if I win; with

with the Gameſters repreſented by the Number of q, I bargain to get b, if any of them win, and give b to to each of them, if I win myſelf; and with the Reſt of the Gameſters whoſe Number is $r-1$, I bargain to give or get c, after the ſame Manner: Now all being in an equal Probability to gain, I have p Chances to get a, q Chances to get b, and $r-1$ Chances to get c, and one Chance, *viz.* when I win myſelf, to get $px+qx+rx-ap-bq-rc+c$, which if it be ſuppoſed equal to c, then I have p Chances for a, q Chances for b, and r Chances for c (for I had juſt now $r-1$ Chances it) and, therefore, in Caſe $px+qx+rx-ap-bq-rc+c=c$, then is $x=\frac{ap+bq+cr}{p+q+r}$.

By the ſame Way of reaſoning you will find, if I have p Chances for a, q Chances for b, r Chances for c, and s Chances for d, and that my Hazard is $\frac{ap+bq+cr+ds}{p+q+r+s}$, &c.

In Numbers.

If I had Two Chances for 3 Shillings, Four Chances for 5 Shillings, and One Chance for 9 Shillings, then, by this Rule, my Hazard is worth 5 Shillings; for $\frac{2\times3+4\times5+1\times9}{7}=5$; and it is eaſy to prove, that with 5 Shillings I can purchaſe a like Hazard again; for ſuppoſe I play with Six others, each of us ſtaking 5 Shillings; with Two of them I bargain, that if either of them win, he muſt give me 3 Shillings, and that I ſhall do ſo to them; and with the other Four I bargain juſt ſo, to give or to get 5 Shillings: This is a juſt Game, and all being in an equal Probability to win; by this means I have Two Chances to get 3 Shillings, Four Chances to get 5 Shillings, and One Chance to get 9 Shillings, *viz.* when I win myſelf; for then out of the Stake, which makes 35 Shillings, I muſt give the firſt Two 6 Shillings, and the

other Four 20 Shillings, ſo there remains juſt 9 to myſelf.

It is eaſy by the Help of this *Theorem*, to calculate in the *Game of Dice*, commonly called *Hazard*, what Mains are beſt to ſet on, and who has the Advantage, the Caſter or Setter. The *Scheme* of the Game, as I take it, is thus:

	Throws next following for	
Mains.	The *Caſter.*	The *Setter.*
V.	V.	II. III. XI. XII.
VI.	VI. XII.	XI. II. III.
VII.	VII. XI.	XII. II. III.
VIII.	VIII. XII.	XI. II. III.
IX.	IX.	II. III. XI. XII.

By an eaſy Calculation you will find, if the Caſter has IV, and the Setter VII, there is due to the Caſter $\frac{1}{3}$ of the Stake; if he has

V againſt VII, $\frac{2}{3}$ of the Stake.
VI againſt VII, $\frac{5}{11}$ of the Stake.
IV againſt VI, $\frac{3}{8}$ of the Stake.
V againſt VI, $\frac{4}{9}$ of the Stake.
IV againſt V, $\frac{3}{7}$ of the Stake.

I need not tell the Reader, that IV is the ſame with X, V with IX, and VI with VIII.

Suppoſe then VII be the Main: To find the Proportion of the Hazard of the Caſter to that of the Setter,

By the Law of the Game, the Caſter, before he throws next, has Four Chances for nothing, *viz.* theſe II, III, XII; Eight Chances for the whole Stake, *viz.* thoſe of VII, XI; Six Chances for $\frac{1}{2}$, *viz.* thoſe of IV, X; Eight Chances for $\frac{2}{3}$, *viz.* thoſe of V, IX; and Ten Chances for $\frac{5}{11}$, *viz.* thoſe of VI, VIII; ſo his Hazard, by the preceding *Theorem*, is

$$\frac{4\times 0+8\times 1+6\times\frac{1}{3}+8\times\frac{2}{5}+10\times\frac{5}{11}}{36}$$

Now to ſave the Trouble of a tedious Reduction, ſuppoſe the Stake which they play for be 36, that is, the Setter had laid down 18; in that Caſe, every One of theſe Fractions are ſo many Parts of an Unit, which being gathered into One Sum, give $17\frac{41}{55}$ to the Caſter, leaving $18\frac{14}{55}$ to the Setter; ſo the Hazard of the Caſter is to that of the Setter 244, to 251.

Suppoſe VI, or VIII, be the Main, then the Share of the Caſter is.

II.
III. VI. IV V.
XI. XII. X. IX. VIII. VII.

$$5\times 0+6\times 1+\times 6\tfrac{3}{8}+8\times\tfrac{4}{9}+5\times\tfrac{1}{2}+6\times\tfrac{6}{11}=17\tfrac{229}{396}$$

leaving to the Setter $18\frac{167}{396}$; ſo the Hazard of the Caſter is to that of the Setter as 6961 to 7295.

Suppoſe V, or IX, be the Main, then the Share of the Caſter is

II.
III.
XI IV. VI.
XII. V. X. IX. VIII. VII.

$$6\times 0+4\times 1+6\times\tfrac{3}{7}+4\times\tfrac{1}{2}+10\times\tfrac{5}{9}+6\times\tfrac{3}{5}=17\tfrac{229}{396},$$

leaving to the Setter $\frac{86}{315}$; ſo the Hazard of the Caſter is to that of the Setter as 1396 to 1439.

It is plain, that in every Caſe the Caſter has the Diſadvantage, and that V, or IX, are better Mains to to ſet on than VII. becauſe on this laſt Caſt, the Setter

has but 18 and $\frac{14}{315}$, or $\frac{84}{3150}$; whereas, when V or IX is the Main, he has 18 $\frac{86}{3150}$; likewiſe VI, or VIII, are better Mains than V, or IX, becauſe $\frac{167}{3150}$ is a greater Fraction than $\frac{86}{3150}$.

All thoſe Problems ſuppoſe Chances, which are in an equal Probability to happen; if it ſhould be ſuppoſed otherwiſe, there will ariſe Variety of Caſes of a quite different Nature, which, perhaps, it were not unpleaſant to conſider: I ſhall add one *Problem* of that Kind, leaving the Solution to thoſe who think it merits their Pains.

In Parallelipipedo cujus latera ſunt ad invicem in ratione a, b, c: *Invenire quotâ vice quivis ſuſcipere poteſt, ut datum quodvis planum, v. g.* a b *jaciat.*

THE

THE LONGITUDE EXAMINED.

A Short Epiſtle to the *Longitudinarians.*

Gentlemen,

THE Books that are written about the Longitude are ſo acceptable to the Public, that the whole Edition is commonly ſold off before any of them can reach our Northern *Bookſellers; therefore I hope you will not refuſe to admit me into your Number, though my Attempt is publiſhed ſo late; neither will you look upon me as your Enemy, if I overthrow all your Schemes to ſet up mine; for, if you will believe me, I am in perfect Charity with you all: But Cuſtom will prevail, and then I muſt ſhew what I can do in the Beginning of my Book, that my Readers may enter upon the Deſcription of my Engine with a good Opinion of my Skill; though the main Reaſon is, that without Animadverſions upon the Attempts of others, I could not ſwell this to a Six-penny Book, unleſs I had embelliſhed the Recommendation of my Device with fine Metaphors, and clever Compariſons; quoting the* Scripture *in one Place, and the* Poets *in another; or filling up Voids with Paſſages taken out of the* Apo-

ſtolical Conſtitutions. *But I never had the Knack of ſpeaking much, when I had but little to ſay. I might, indeed, with the Printer's good Management, have made Four Pages of the Commiſſioners Names in Capitals, and then* have humbly ſubmitted my Eſſay, *and ſubſcribed myſelf* their devoted and obedient Servant *in two Pages more*; *which, with the Copy of the* Act of Parliament, *and* Title-Page, *would have made up One Sheet: An* Introduction *of* Aſtronomical, Geographical, *and* Mechanical *Definitions, to ſhew that I was Somebody, might have filled the next Sheet*; *and the Devil is in it if I could not have made Sixteen Pages of my Movement*; *and ſo by the Help of* FINIS *and* ERRATA *completed my Three Sheets. But then I conſidered (ſince I am ſure of being right) that it was my beſt Way to go to Sea firſt, and give the Mariners ſuch ocular Demonſtration of my Contrivance, that I ſhall have a ſufficient Number of Witneſſes of my Succeſs, to vouch the Account which I ſhall, at my Return, lay before the Commiſſioners, and ſo carry off the* Twenty thouſand Pounds. *As for the Introduction, I ſhould have thought it very ill Manners to begin my Book, as if I meant to teach Firſt Principles to thoſe learned Philoſophers by whom I am to ſtand or fall. If it be aſked why I wrote the Book at all, I will frankly anſwer,* That I wanted Money; *and that if I had thought that the Commiſſioners would have been prevailed upon to have given me ſome to carry on Experiments, I had never ſet Pen to Paper. For this very Reaſon I ſhall not ſay a Word about my New Invention, till its proper Place. And if the Bookſeller does not cut open the Sheets, whoever has a Mind to know what I drive at, muſt buy the Book: Peeping in won't do*; *for I ſhall not begin a Paragraph with the Deſcription of my* Curioſities, *or write the Names of any of my* Machines *in* Italic *Characters. All that I ſhall ſay here, is, That I have tried all my Experiments at*

Land

Land with deſired Succeſs, and as ſoon as the Book-ſeller has paid me, I will go to Sea; and if, after all, I fail in the Attempt, yet — Vobiſcum certaſſe juvabit. *I am, Gentlemen,*

Your moſt devoted, moſt obedient,

and moſt humble Servant,

Jeremy Thacker, *Philomath.*

Well-wiſher to the *Twenty Thouſand Pounds.*

Advertiſement concerning the Longitude.

" IT is now well nigh towards Half a Year, ſince " my good *Genius*, and *my Self*, found out a " Method for diſcovering LONGITUDE, which I " had publiſhed before, had it not been on account " of the Creatures of *Trap* and *Diſcovery*, who, (I " had Reaſon to fear) would have run away with " *the Secret that Nature had confeſſed to* ME, *and* " *had refuſed to* THEM, *as often as they have aſked* " *her for it.* But now that Things are ſo ſettled, " that no Body can rob me of the Benefit of my " Invention, I publiſh this to defy all that can be " done by thoſe of the *Sneering* and *Grinning* Kind, " in their proper Employment of *Ridicule* and *Cri-* " *mace:* And therefore I expect all my Readers to " be *Merry* or *Angry*, or *Grave* or *Serious*, upon " this Occaſion; but I muſt (and indeed I dare) " ſubmit myſelf to the *Multitude*, who, if I am " not miſtaken, will declare me a *Fool* or *Madman*, " with *Pomp* and *Ceremony*, for being ſo poſitive; and " therefore I do, by Aſtrological *Calculation*, prognoſ-" ticate, that ſome will *deſire I ſhould be in the Wrong*;

" others will have *a Suſpicion that I am in the* " *Right*; and the *Ignorant* will not know whether " I am *right or wrong.*

Jeremy Thacker.

WHAT if the greateſt Part of the Pack have run upon a falſe Scent, may not the hindmoſt Dog hit it off? Perhaps from my comparing the *Seekers* after the *Longitude* to a Pack of Hounds, ſome arch Wags will ſay, that if One or Two Dogs run mad, it is Ten to One but all the Reſt catch the Infection, and ſo look upon him as a Mad-man; let them, *ſneer* on; for if I can but demonſtrate myſelf to be in the Right, and all the Reſt in the Wrong (as I am confident I can) their Laughing will be turned into Admiration; and when I receive the Reward, they will ſay, *Who would have thought it?*

If I ſhould follow the Example of the greateſt Part of the *Longitudinarians*, that wrote after the firſt Attempt, I ſhould take Mr. *Whiſton* and Mr. *Ditton* in Hand, ſhipwreck their *Hulls*, drown their *Sounds* in a Tempeſt, lift up the Waves to intercept the Sight of their *Fires*, and break their *General Peace*; but Gratitude forbids: They ſprung the Twenty thouſand Pounds, and I hope to get it; I ought to be civil to them. Then let Mr. *D.* reſt aſſured, that I will neither meddle with his *Longitude*, nor his *New Law of Fluids*; and poor Mr. *W.* has been ſo often handled as a *Longitudinarian* and a *Latitudinarian*, ſo amazed at the Burſting of his *Mortar*, and One of his *Shells*, and ſo frightened with the Fall of another *unlighted one*, that it would be as barbarous as ungrateful for me to inſult over him. Now, I ſhall always own him the Maker of my Fortune. I had no great Acquaintance,

quaintance, no Friends at Court; I could by no Means have procured an Act of Parliament for my Encouragement: My Engine was ready theſe Three or Four Years; ſo I was glad when he ſtirred. I lay ſtill, well-knowing that he was beating the Buſh for me to catch the Hare.

Before Mr. *Hobbs* thinks of ſending his Spring-Movement to Sea, let him know how to make the Month of *June* in One Year juſt as hot as the ſame Month in another, and ſo of every Day and Month in all Years; then his Inſtrument will be equally haſtened and retarded at the ſame Seaſons; and then he may poliſh his Pivots, and make an Ætherial Oil that will not thicken and increaſe the Friction of his Watch.

Mr. *Bill—y* (after having acquainted us with ſeveral *admirable* and *ſurprizing Phænomena* of Nature, which he took for *Conjuring*, the firſt Time he ſaw them, but now dares venture to perform himſelf, and by himſelf) very reaſonably tells us, That ſince the *Phoſphorus*, *Glaſs-Devils* in Water, *&c.* which would, to a Stranger, ſeem to be actuated by Magic, to us that are wiſer, appear to be the Effects of no other Arts, but *Chymiſtry* and *Legerdemain*; his finding out the Longitude, after ſo many have attempted it in vain, is a Thing no *ſtranger* than it is true. His *Movement* is ſtill behind the Curtain, but I will think the beſt of it; and ſince he has vouchſafed to tell us, *That he will, by Means of a long Pendulum, have a ſteady Motion in an irregular one*, I will help them out, and aſſure him, that he will ſucceed, if he will do one Thing more, and that is, — prove Sir *Iſaac Newton*'s Firſt Law of Motion to be falſe.

I have little to ſay to Mr. *Br—e*, the Corrector of the Moon's Motion; but if his Application of it be practicable for trying to find the Longitude, I will turn him over to the Aſtronomers, for the *Examination of his Theory*; and I would not be in his Caſe, if he

ſhould fall into the Hands of Dr. *John Keil*, who knows how to revenge the leaſt Injury done to Dame Nature his Miſtreſs by the falſe Reports of bad Philoſophers.

The Latitude, no doubt, may be exactly found by *Signior Al—ri*; but if he would diſcover the Longitude by his Machine, he ſhould deſire his Workmen to make him a long Leaver, nōt to *move*, but to *ſtop* the *Earth*; or if *Ptolemy* has done that for him already, let him ſhove up his Leaver, and ſtop the *Primum Mobile*: If he wants Help, Mr *K—th* will lend him an Hand, and tell him what *Star* he ſhall chuſe for an *Eaſtern* or a *Weſtern Pole*. However, let not our *Italian* Gentleman be diſcouraged from giving us the Figure of his Engine; for he is not the firſt Profeſſor of *Mathematics* that has fallen ſhort of the *Longitude*: And though I cannot commend this Scheme, becauſe I am his Rival in this Caſe, yet if he will try for the Philoſopher's Stone, or *ſquare the Circle*, I will *ſubſcribe* to it And if *my Friend K—th* would have his Method effectual, let him take a Journey to the Moon, where he will be certain of his *Longitude*, by his Obſervations of the impending Earth; he may find a ſufficient Number of *Ganzas* among the *Latitudinarians* to carry him thither, and the *Lunatick* Attraction between the *Moon* on the one Hand, and himſelf and the *Ganzas* on the other, will make his Voyage ſpeedy.

Mr. *J. H.* Writer of the Eſſay, has ſuch a fertile Brain at Invention, that I know not how to deal with him:

———*He will raiſe* Objections *dark and nice,*
And after ſolve them in a Trice.

And if I demoliſh One of his Movements, he will pop upon me in a Moment with another. If I tell him, that the Mercury in his portable Barometer, with

with the ſpiral Baſon, will vibrate Ten or Twenty Inches by the very Shake of the Ship; (becauſe the common portable one, which is Ten or Twenty Times leſs ſenſible as to the Mercury's Riſe and Fall, will, with the leaſt Shake, vibrate half an Inch) he will ſubſtitute Dr. *Hook*'s Marine Barometer, and have me there again: But then (granting him his Theory of the Tides) he muſt conſider that the Moon raiſes a Tide in the Atmoſphere, as well as the Ocean; and as he riſes from his Level with his Barometer in Hand, where he expects the Liquor to deſcend, he will find himſelf baulked, becauſe the Height of the counterpoiſing Atmoſphere will not decreaſe in that Caſe, as it would do at Land.

But then the *Pendulum* in the *Center of the Gravity of the Ship*, muſt it not always vibrate? That it will be in Motion all the while that the Ship goes, I readily grant; but then it muſt be in *abſolute Motion*; for if ever the Ship goes ſteady it will be at *relative Reſt*; (that is, in mechanical *Engliſh*, at Reſt in reſpect of the Things about it in the Ship) and therefore it will not move his Watch-work. If he would have this Inſtrument go, let him conſult about it with the Inventors of a perpetual Motion *; and for his Timekeeper by a *Vacuum*, let him aſk Advice of that Metaphyſical Gentleman who has wrote *a Book to diſprove the Exiſtence of Matter*.

I have ſeen no more Attempts for the Longitude, except Mr. *Wa*———*n*'s Advertiſement, wherein he promiſes a Clock to make the Longitude known to thoſe of the meaneſt Capacity; therefore ſince I think myſelf none of the Vulgar, the Expectation of his Wheel-work ſhall not delay my Book; let the *Turs* examine the Machine, and judge of it.

There is another Gentleman that has a great Volume coming out, for which he hopes to have the

* He may hear of many at *Birmingham* or *Sheffield*.

Twenty

Twenty thouſand Pounds. His Firſt Page of the *Quarto* ſent before (to tell the World that he is coming) he dedicates to the KING, his next to the PRINCE, the Third to the *Royal Society*, and the Fourth to the Reader: So far I read of him; for the Language looked like *Engliſh*, and the Printer had ſhewed himſelf a well-bred Man in the Diſtances of the Lines, and Bigneſs of the Letters, whoſe Size he proportioned to the Quality of the Patrons. The Body of the Book was wrote in a Language that I could not underſtand, and ſo I muſt ſuſpend my Judgment, till I have ſent it to be peruſed by my learned Friend Mr. *Gr———n* of *Cambridge*; for this Book may contain ſome of the Concluſions which follow from the Principles of his new Philoſophy.

In a Word, to put an End to all the Methods for diſcovering of the Longitude that have been publiſhed hereafter (always excepting my own) there are but two Ways by which it can be found, *viz.* *By the Improvement of Aſtronomy, or by the perfecting of Clock-work.*

It is to be hoped that Aſtronomy will ſoon be carried ſo far as to ſerve for this Purpoſe, unleſs the great Mr. *L———*, with an Induſtry equal to his Candour, ſhould join the *Fluxions* and *Series which he invented*, to his known ſkill in the Laws of *Centripetal* and *Centrifugal* Forces, and ſo vouchſafe to perform the Work for the Benefit of Mankind.

But if Aſtronomy was much more improved, Teleſcopes of a competent Length, for Obſervations of ſuch a Nicety as is required in this Caſe, would not be manageable at Sea, even though the Obſerver ſhould place himſelf in the Center of Gravity of the Ship, where there is the leaſt Motion of all; beſides in foul Weather, when the Longitude is moſt wanted, no cœleſtial Body would be ſeen, to make Obſervations.

What

What remains, is a *Time-keeper.*

A long Pendulum-clock meaſures Time better than any other Machine whatever, at Land; but it can by no Means be brought to do it at Sea with the ſame Exactneſs, for the following Reaſons:

1. Becauſe the Pendulum does not vibrate in a Cycloid.
2. Becauſe the circular Arcs which it deſcribes are, by the Motion of the Ship, made to be unequal, and therefore not *Iſochronal*, or performed in the ſame Time.

It is demonſtrated by Mathematicians, that if a Pendulum (*Fig.* 1.) ſwings in a *Cycloid*, as APB, all its Swings or Vibrations, whether great, as APB, or ſmall, as DPπ, are performed in the ſame Time; but the Pendulum P being faſtened to the Center T of the *Semi-circle* F P G by the Thread or Wire TP, tends to ſwing in the Semi-circle FPG, in which unequal Arcs are not gone through in the ſame Time by the Pendulum. Some Clock-makers indeed have uſed *Cycloidal Cheeks*, as AT and TB, to guide the Thread or Rod of the Pendulum; but the great Friction between the Cheeks at T, and againſt them along AT and TB, has made the Remedy worſe than the Diſeaſe; and therefore Pendulums have again been made to ſwing in Circles; but the Thread or Rod of the Pendulum being made pretty long, and vibrating only ſhort Arcs of a large Circle, the Swings are Iſochronal, becauſe the ſmall Arcs of a Cycloid and the ſmall Arcs of a large Circle coincide. As for Example; if the Semi-circle FPB be of about Nine Inches Radius, and the Pendulum deſcribes nearly a Quadrate of it each Vibration, as it will do in going from *a* to *b*, then the Arc deſcribed will run pretty much out of the Cycloid;

cloid; but if the Radius of FPD, or what is the ſame, the Rod of the Pendulum, be Four Times as long as that which is made uſe of to ſwing Seconds, and the Pendulum itſelf pretty heavy, it will ſwing in the Arc DPπ, where the Circle and the Cycloid are ſenſibly the ſame Line; and therefore if no Force makes the Pendulum fly out farther than ordinary in its Vibrations, they will be all performed in the ſame Time, becauſe then the Cycloidal Arcs are deſcribed.

Now, at Sea the Motion of the Ship will cauſe the Pendulum to make large, and ſometimes ſmall Vibrations: But if it be anſwered, That a Check may be put to confine the Pendulum to vibrate in the Arc Dπ; I ſay, That as much as the Spring or Contrivance, which checks the Pendulum, is acted upon by the ſaid Pendulum when it endeavours to fly out beyond its Bounds, ſo much Motion is there added to the returning Pendulum, (becauſe the Action and Re-action are always equal and contrary) and therefore its Velocity is too much increaſed, *&c.*

This will always remain an unconquerable Objection againſt Pendulum clocks; for though the Ship ſhould not roll (which never was known) yet ſuch a Clock would be uſeleſs: For, let us ſuppoſe the Ship to go very ſteady, upon the leaſt Increaſe of the Ship's Velocity the Pendulum will ſwing fore or aft with too great a Force, as for Example to *p*. If the Ship's Velocity be diminiſhed, the Pendulum ſwings from Side to Side, the rolling (which we no conſider again) will by its Irregularity produce the above-mentioned Effect; and this is all built upon this certain Principle, *viz.* That all moving Bodies, if acted upon by no extrinſical Agent, always continue in their State of Motion: So the Pendulum, which, together with the Ship, was

was going foreward with a determinate Degree of Velocity, continues to go on with the ſame Velocity, even when that of the Ship is diminiſhed, and ſo flies out too far, *&c.* And ſo likewiſe the contrary happens, if the Ship is accelerated, *&c.* the Pendulum either making too long or too ſhort Vibrations.

I take no Notice of the Lengthening of the Pendulum-rod by Heat, and its contracting by Cold, becauſe that may be rectified by a Thermometer, and the Pendulum may be ſhortened as you approach the Æquator by a Table of the different Lengths required to ſwing Seconds in different Latitudes.

What I propoſe, therefore, is a Spring-movement.

Methinks I hear Mr. *H———bs* anſwer, That I rob him of his Invention: But let us come to the Deſcription of mine, and then let my Readers judge; *but firſt take the ſeveral Steps that I made, before I came to a Certainty.*

It is ſome Years ſince I thought the Matter feaſible, conceiving, that if I could by an exact Time-keeper find in any Part of the World, what a Clock it is at *Dover*, or any other Place aſſigned, and at the ſame Time what a Clock it is where the Ship is, the Problem was ſolved; therefore I was reſolved to ſpare no Pains and Coſt to bring Clock-work to Perfection. When firſt the Pivots in Watches were made to go in Gems, I was reſolved to try what that would do; but after having uſed Diamonds, I found that the Pivots would run in highly hammered Braſs, almoſt as well; but upon ſecond Conſideration, I imagined that the Difficulty of poliſhing the Inſide of the Hole in the Diamond was the Cauſe that I had failed of Succeſs: Then I tried Rubies, which I eaſily drilled and poliſhed, and then they ſucceeded beyond Expectation; for my Pivots being very hard, and very little

Oil

Oil put in at firſt, I found the Oil was gone in a little Time, being as it were ſucked into the Stone; but the Movement went then as regular as before. One of my Watches was about five Inches Diameter, and inſtead of a Spring I applied a long Pendulum, and it went Four Years without differing above 3, 4, or 6 Seconds from the ſydereal Time; but the great Difficulty was, how to make a Spring and Balance perform the ſame as a Weight and long Pendulum, which I thus found out, after having almoſt given over the Thoughts of it. I knew by Experiment, that the Pendulum-rod was by almoſt $\frac{1}{25}$ of an Inch longer in the greateſt Heat of Summer than in the coldeſt Winter Weather, and therefore kept a Table of Æquation to correct the Error. This made me imagine, that the Irregularity of the Spring (which I ſometimes ſubſtituted, inſtead of the long Pendulum) was not ſo much owing to a Defect in the tempering of it, as to the Alterations made by different Degrees of Heat and Cold. Accordingly, taking a Spring made in the Manner repreſented in *Fig.* 2. and fixing it to the Board FGHE; ſo that one End was faſt to the Nail A, and the other looſe with a Weight hanging to it at B; I found that upon the Scale behind it FH, the Weight deſcended in hot, and aſcended in cold Weather; ſo that Heat not only lengthened, but weakened my Spring, and Cold contracted it, and added to its Elaſticity: It was in *December* that I tried my Experiment, and hanging my Board with a Thermometer by it in a Green-houſe, I made it, from the Coldneſs of the Weather, gradually to ſuſtain Heat, which I increaſed until it became greater than the greateſt in Summer, ſo as to reach and exceed that in any Latitude, and thereby had a new Thermometer made of the Spring. I tried ſeveral Springs in this Way, and made a Spring-Movement with

with Springs thus tried, and alſo applied them to my above-mentioned Clock (which has gone Four Years without any Oil, that which was uſed at firſt ſeeming dried up) inſtead of Weights, and a Balance inſtead of the Pendulum, in ſuch Manner, that all the Wheels ſtood vertical, that the Friction might be equal on the Pivots. I made this new Watch ſuſtain all the Degrees of Heat and Cold as it had before done when ſingle, and made an Æquation-Table, by the Help of the Thermometer, as mentioned before, to correct the Time, always ſuffering the Machine to take its Courſe. I likewiſe tried what Effect Moiſture and Drineſs had upon this Movement, by making a Steam in the Room, with a large Veſſel like one of Mr. *Savery*'s Boilers, and ſucceſſively dropt cold and warm Water upon my Wheels, which I found to cauſe a conſiderable Irregularity on the Watch, though it did not ſeem to affect the Spring ſingly, unleſs according as the Vapour was hot or cold. I made no Table to ſettle the Matter of the Moiſture and Drineſs, becauſe I keep my Machine in a Vacuum, and can wind it up without letting in the Air, as will appear in its Deſcription. All that I am to do at Sea, is, to keep it as perpendicular as I can, that the Axes of the Wheels may be horizontal; but the Want of that now-and-then can cauſe no great Error, eſpecially ſince I ſuſpend it like the Compaſs in concentrick Circles, and fix the Whole to the Center of Gravity of the Ship.

The Way that I compared the going of my Watches with true Time was this: I made an Hole through a Wall about Half an Inch Diameter, and upon the Gable End of an Houſe, at ſome Diſtance, fixed a ſtrong Iron made in the Shape of DE, (*Fig.* 3.) ſo that looking through the Hole in my Wall, and the Slit D in the Iron, I could ſee the *Bull's Eye* in the

the Slit; and when I could ſee the *Bull's Eye* again the next Night in the ſaid Slit, I called that a ſydereal Day, with which comparing my Machine as oft as the Darkneſs and Clearneſs of the Night would permit me, I found it not to vary above 6 Seconds. I muſt, by-the-by, take Notice that I could not by this Contrivance find any ſenſible Parallax of the fixed Stars, whether I looked with the naked Eye, when the Star ſeemed to fill the whole Slit in the Iron, or with a ſmall Teleſcope, when ceaſing to twinkle it appeared like a lucid Point in the Middle of the ſaid Slit.

Here follows the Deſcription of my Time-keeper. (*See Fig.* 4.)

HIKL *is the Movement, with its vertical Dial-Plate, and its Three Hands,* viz. *Hour-Hand, Minute-Hand, and Second-hand, fixed to the horizontal Braſs Plate* MN.

MXAECXM *is a Glaſs Receiver from which the Air is drawn out at the Paſſage* E, *which has a Valve to apply an Air-Pump or Syringe to, and then a Braſs Head to ſcrew over the Valve and more firmly hinder the Return of the external Air; but yet ſo as it may be taken off to apply the Syringe at any Time, if any Air ſhould have inſinuated itſelf into the Receiver; but to ſecure it, there is a wet Piece of Sheep's Leather on the Braſs Plate, which is always kept moiſt by Means of Water that lies conſtantly on the Plate between the Receiver and the Braſs Rim* MN *made high for that Purpoſe.*

A *is a Braſs Collar full of oiled Leathers, through which a Key paſſes to wind up the Movement at* G, *in ſuch manner, that no Air ſhall paſs in whilſt the Clock is winding up; and that the winding up may not ſtop the Movement, through the Collar* C *ſlips another Key, to give Liberty to a Spring at* F, *which keeps the Watch going, whilſt the other Key winds it up.*

XX *is the Rim of the Braſs Cap of the Receiver, which riſes ſo high as to hold Water to keep moiſt the oiled Leathers of the Screws of the Collars* A *and* C, *and of the Screw at* E.

At M *and* N *are two Ends of an Axis for the Movement, Receivers, and Plate to run freely in the ſtrong Braſs Hoop* POQ, *which likewiſe, by means of the Iron Point* QT, *and another* (*which is here ſuppoſed behind the Machine*) *moves in the other Braſs Hoop* RST; *which laſt Hoop has Four ſtrong triangular Plates* (*Three of which appear in the Figure*) *by means of which the whole Engine is ſcrewed faſt at or near the Center of Gravity of the Ship.*

V V W W *is a Weight of Lead ſo fixed to the Plate on which the Movement ſtands, as to keep the Watch always perpendicular, or at leaſt to bring it back to a vertical Poſition, when it is ſhaked out of it; for our Watch is not accelerated or retarded by the mere Shake out of a perpendicular Poſition, but by lying ſo long in another Poſition, as to have one End of the Axes of the Wheels ſuffer more Friction than the other.*

By means of the Glaſs Receiver, the Watch is kept from being affected with the Moiſture and Drineſs of the Air.

And the Thermometer, which is always to be near the Movement, ſhews, by Help of my Table, when the Work goes too faſt, or too ſlow, and how much too faſt, or how much too ſlow.

As for my Method of knowing what a-Clock it is at the Place where the Ship is, I ſhall not trouble my Reader with it, until I come back and mention it in the Memorial which I ſhall preſent to the Commiſſioners, and prove by Witneſſes; for that is a Poſtulatum to a *Longitudinarian*, and I do not know one of them who makes any Difficulty of it.

Now,

Now, gentle *Mechanico-Mathematical* Reader, I humbly ſubmit to thee, and leave thee to judge, whether or not my Method will do for finding the *Longitude* at *Sea*, and whether all thoſe that have been hitherto publiſhed do not much fall ſhort of mine——————

Lenta ſalix quantum pallenti cedit olivæ.

Jamq; Opus exegi——————

F I N I S.

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